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JOURNAL OF MR. GOODELL.

*Kindness to an American Seaman—An  
Armenian Beggar.*

August 20th, 1840. Went down to Galata to see a poor American sailor, whom some of our brethren picked up a short time ago in the streets, apparently dying of the cholera; and whom they have visited, and with whom they have conversed and prayed several times since. He ran away from his Father's house, and from his own account, has been a great profligate. To-day I found him bowed down under the weight of his sins, and perishing in a foreign land, and I urged him to arise without delay and go with all his rags to his father, and confess to him his sins, and accept of eternal life at the hands of his son.

24. Conversed and prayed again with the poor sailor. He has some hope that the heart of stone is taken away, and a heart of flesh given, for the grace of God begins to melt it. This is another instance of God's marvellous grace within a few days; for our friend — has also begun to breathe the breath of spiritual life, and, like one born from above, to cry, Abba Father.

September 9. The sailor, whom I continue to visit, has so far recovered as to be able to walk up from Galata to my house, and I had to-day a season of conversation and prayer with him in my study. He gives increasing evidence from day to day of having been taken from "the horrible pit" of sin and ruin, and I love to bless God with him for his wonderful love to us, miserable sinners. As the poor sailor boy acknowledges his obligations to Mr. Hebard, who is now

with us, and was very faithful to him, so he himself, in the midst of opposition and scorn, is very faithful to those around him, lends them the books we lend him, and lays right hold of them with both hands, thinking, in the simplicity of his heart, and in the warmth of his "first love," that it is very easy to translate them all from the kingdom of darkness into the kingdom of God's dear Son.

18. Called this evening on our friend — and found —, another friend whom the Lord has recently sent to us in company with him. They spend two or three evenings together every week, in reading the Scriptures and conversing on the great things which are unseen and eternal. This is altogether a new thing in our circle, and it seems like life from the dead. May it be but the beginning of good things in this great and wicked city! When God is near, with what earnestness and penitence should we seek his face! May we all "have an unction from the Holy One!" And may "the Lord add to us daily of such as shall be saved!"

22. Walked out with the children to the great burying-ground, and found there a poor blind Armenian beggar, whom I have seen before, and into whose ear I have occasionally dropped a few words on eternal things. He became blind from the small-pox, at the age of two years; but, till the great fire, nine years ago, when he was burnt out, and with him also the friends who had hitherto helped him, and all reduced to one common poverty, he had not been a street beggar. He is much more intelligent than is usual for this class of persons, and always appears cleanly; but his shoes are worn out, and his clothes have undergone so many repairs, that it is difficult to conjecture of what cloth or

color they were originally composed. I learned from him that he had a wife and three children, and he complained of his hard lot, saying the most he was able to procure by begging was merely the coarsest fare from day to day. I inquired, Have you faith in Christ?

"Yes, but I am poor, and I want temporal comforts."

If you believe on the Son of God you will have eternal comfort.

"That is very true, but I am in distress now; I must have some relief now; I want shoes now."

Then go and tell him of your situation now, for no good thing will he withhold from those who walk uprightly. He is ready to do for you exceeding abundantly above all you can ask or think,—to give you infinitely greater blessings than clothes or shoes. He will take care of you forever, if you will permit him; and will he not, then, supply your temporal wants, if you will ask him?

Having thus endeavored to raise his thoughts to Christ, and to inspire him with confidence in his infinite power and goodness, I gave him wherewith to purchase a pair of shoes, and left him praying aloud, giving thanks to Christ in the presence of Turks and Christians, who had gathered round, wondering what in the world a Frank could find to say to a poor blind beggar.

23. Went out in search of the blind beggar, and had a still longer conversation with him than yesterday, on the necessity of faith in Christ and preparation for his blessed kingdom. Oh that I may be the means of elevating his mind from things below to things above, from the perishing objects of time and sense to the amazing riches of eternity! Why should a beggar be carnally minded, which is death? Why should he seek his portion here, and lose his inheritance in heaven? Why should he be worldly and thus miserable forever, when he may rise above the world and be an heir of God, walking abroad as a member of the royal family, and living for eternity?

24. Took a boat and went up the Bosphorus several miles to visit an afflicted sister, and hastened my return to take charge of the Thursday evening prayer-meeting. This meeting was established immediately on our arrival at Beyroot in 1823. From that place we brought it with us to this, and from this it has been carried to all the missions and stations beyond us. This meeting has, I doubt not, been a great blessing to us in promoting the life of God in our own souls; nor do I remember more than

two or three instances, either at Beyroot or Constantinople, in which I have been prevented by business or ill health from attending; nor do I recollect even so many instances, when I was too late to be present at the opening of the meeting. May I not at last find myself too late to join the general assembly and church of the first-born!

After the meeting this evening our friend — came over and knocked at my study door, being so cut down by the sword of the Spirit, that he despaired even of life. With him I conversed and prayed, commending him to the care of the great and good Physician, who, I doubt not, has already undertaken his cure and will make him whole.

25. As I love to lay hold of an individual, and give him line upon line, and offer for him prayer upon prayer, I went out to-day to give another look after the poor blind beggar. He already knows me, from a question I have long been accustomed to put to him as I place a few paras in his hand, viz. Are you still away from home, and needing something to keep you along?—understanding from my question, that his home should be in heaven, and that his heart should be directed thither. To-day I said to him, You complain of your want of bread to nourish your body; but your soul is famishing and I hear no complaint. You say you must have clothing for your body; but you have no dress for eternity, and this is of infinite consequence, while the other is comparatively a trifle. Why will you not let go your hold of this world, and lay hold on eternal life? If you truly come to Christ, and really believe on him, he will see that you are provided for, both for soul and body, both for time and eternity. Every good gift comes from him. You say you are in want of a garment. Did you ever ask him for it? Do you ever tell him of your wants? Do you tell him every day? Do you tell him with confidence, expecting an answer? If you ask him properly, and he sees it best, he will certainly give it you. There is no doubt about it. And there is no need the whole world should rise up and be responsible for it. This would be an everlasting dishonor to him; for his bare word is worth more than all the promises and oaths and most solemn engagements of the whole world. Another beggar was present, and the passers by, the travellers upon the high road, stopt to listen; and I said, You may be rich forever. Do you wish it? You may wear a crown of life. Will you have it? Instead of being a beggar,

covered with dust, and sitting on the ground, you may walk in white robes, and live in a palace, and sit on a throne, and be a king and a priest unto God. Shall it be so?—or will you turn away and perish?

October 9. Went out again, praying as I went, Lord, teach me, that I may teach this poor blind man. Help me that I may help him. And may the Holy Spirit take the things of Christ and show unto both of us, that we may see his glory.—I said to him to-day, Have you any faith in Christ? Have you learnt to confide in him, as you would confide in the word of a rich and kind neighbor? You cannot look upon the world, or see any of its objects; but you can look to Christ, and see his glory as well as though you were not blind. None of your friends will come and sit with you here in the dust, but he will come and sit with you all day long. Those who pass by never condescend to say a word to you, though some of them may drop into your hand a para; but he will stay, and talk with you, and refresh your soul from morning till night, if you will let him. You can speak to him, and hear of him, and have the best of company all the time. Pray that the eyes of your understanding may be enlightened by him, otherwise you will be blind forever. Prepare for his kingdom now, to-day, before tomorrow. Who knows but you will bless God forever that you were blind from your youth and poor all your days?

17. Another talk with the blind man. He said he had been greatly comforted by my conversations, and wished to see me much oftener. He inquired about another man, who, he said, came out there sometimes with his little boys, and conversed with him in Armenian instead of Turkish. I told him it was my brother in Christ. "I thought so," said he, with a smile, "for you talk alike."

30. Our christian brother H. brought with him to-day N. Aga, a man of high standing in society, but who has obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ. Before they left, our afflicted sister, who has not been able to walk for many months, was removed to our house, and I introduced her to this new disciple as one who never expected to walk again until she walked the streets of the New Jerusalem, nor to enjoy another well day till she arrived at that world, where the inhabitants never say, I am sick. He was much struck as well as gratified with this kind of introduc-

tion, and repeatedly mentioned it afterwards to some of his friends. It seemed to increase his confidence in Christ, and to bring his glorious kingdom down into our very neighborhood. The people of these countries never speak of the other world in the hearing of the sick, lest it should alarm them.

November 8. Another good talk with the blind beggar. As the autumnal storms come on, I meet with him much less often than in my walks heretofore. But may it not be in vain that the kingdom of God has been brought nigh unto him! He seems to be less full of worldly anxiety than he formerly was, and to understand something of what is meant by faith in Christ, that is, trusting him for body and soul, if not experimentally, at least speculatively. A new and upward direction has been given to the current of his thoughts, which may prove to be more than temporary. To-day I put into his hands the garment he needed, which was prepared expressly for him by the hands of my own children, and I said, Receive this as a present from heaven; receive it as from the hands of Christ, as a token of his favor, of his kind regards, of his special remembrance of you, and of his readiness to take all care of you forever.

#### *Conversation with enlightened Armenians.*

20. Our christian brethren here live much scattered, being in some instances separated from one another a distance of from three to ten miles. Yesterday H. and A., with S. Aga and N. Aga, met by agreement at my house, and spent much of the day with us. One of them had become much discouraged during the late persecution, but has again waxed bold, and in the recent wonderful changes in our favor can see the hand of Christ most clearly. I told him, We must trust Christ in the night as well as in the day, in the darkness as well as in the light, in things incomprehensible as well as in things easily understood. Our children have to submit to us and to have confidence in us, whether they comprehend our reasons or not. And we are children, often incapable of judging. Indeed we shall never understand all the works of God, not even in eternity. We shall have to trust him in the world to come, as well as in this world. The angels will trust him forever, and so must we. But we must begin now. Christ tries all his people now, to see if they can trust him or not. He has done it in every age of the church, and he will

always do it, that they may know, for their humiliation, how little faith and patience and strength they have.

In justice to our native brethren, I ought to say that they have, in general, appeared exceeding well during all these trying times. Indeed, I have frequently thought that they might be held up as an example to our christian friends in America. The church at home might reasonably be expected to have much more faith and patience than these babes in Christ. But is it not an alarming fact that the church becomes very easily discouraged; and when the dark cloud passes over us, instead of strengthening our hands and encouraging our hearts, does she not almost immediately give way to despondency, and feel that nothing is doing. Had I the privilege of addressing the churches of Christ in my beloved country, I would certainly lift up my hands with my voice, and say with all the energy I could command, My brethren, these things ought not so to be.

#### *Translation of the Scriptures into Armeno-Turkish.*

December 31. In translating the word of God into Armeno-Turkish, I have proceeded in course as far as Jeremiah; and in printing, as far as Job. This is a great and difficult work, and it employs nearly all my strength and time. It is not like a missionary's giving the Scriptures to the heathen, who are entirely destitute of them, where haste is required, and where the idiom, not being supposed to be perfectly understood, a more critical examination of difficult passages may be reserved for a future edition, when the language itself will have to be revised and made more idiomatical. Nor is it like giving the Scriptures to the ignorant, who will never of themselves find out any of those mistakes or defects which the translator can himself correct in future editions, when more time may be devoted to the work, more experience acquired in it, and better helps obtained for it. But it is preparing the Scriptures for those who are comparatively enlightened, who, as a nation, have access to them in at least two languages already, though neither of them generally understood, and the learned and influential of whom have, in many cases, become great pedants in criticism and captious beyond endurance, being much more fond of comparing for the sake of finding discrepancies, than of reading with a prayerful desire to understand the meaning and

be guided into all truth. The comparatively great multiplication of books in their language within a few years, and the efforts at improvement in their schools have also tended to produce this same result,—in this respect it being true, that

A little learning is a dangerous thing.

But as multitudes can read the Armeno-Turkish, and very many thousands among them can read nothing else, the translation of the Bible into this language is imperiously demanded. It was urged upon me by Mr. Fisk, one of your first missionaries to Palestine. I have had my eye on it ever since. Providence has furnished me with the means, and I spare no pains or labor to have it as perfect as possible, otherwise I might have completed it long ago. It is not a version, or a revision of a former translation, for no such ever existed, though the reports of the Board have sometimes spoken of it in that way. I have been assisted by Kieffer's Turkish Bible, and still more by Mr. Leeves' Greco-Turkish one, and have made use of all other helps within my reach. The whole shape of the translation is taken fresh from the Hebrew, and in some instances I spend more time in the examination of a single passage, than I should feel justified in employing on a whole chapter, if I were throwing it out upon a starving population, who had never yet tasted this bread of Life.

One great advantage not yet mentioned, which I hope from this translation, is, that it may render it less difficult, at some future time, to bring back their ancient Armenian Scriptures to the original Hebrew, from which they have more or less widely departed. It is preparing the way for this in so far as it makes them familiar with a translation professedly of this character. I am happy to inform you that the Pentateuch is already to some extent in the hands of those for whose benefit it was designed, and that it meets with favor and acceptance. Indeed, (except in one instance, where copies were returned through one individual's denouncing them as a Smyrna publication,) I hear of no objection or opposition to it from any quarter; and my heart feels encouraged to hope and pray, that it "may have free course, run and be glorified."

Some few notices I have received of the work I here subjoin; for though they savor of egotism in me to communicate them, yet the Committee certainly have a right to expect them.



S. Aga told me that he was reading the work with great pleasure; and that, in his opinion, the style was neither too vulgar nor too much elevated, but just right to be both pleasing and intelligible.

Heard that an Armenian from the interior, who was spending a few weeks at Smyrna, though he was too poor to give more than four piastres for the work, yet purchased, saying he did so, "because he liked it; because it would do him good; and because it would keep him from bad company;"—three capital reasons.

A letter from Broosa under date of October 7th says, "Mr. — wishes you to send by the first opportunity thirty more copies of the Pentateuch. There are now no more on hand, and there are still demands for it. The Armenian bishop has seen it, and spoke well of it. He was told that you translated it. To this he made no reply, but soon remarked, that whoever wished might buy and read it. Eight copies of the Pentateuch, and eighteen of the Child's Book on the Soul, were carried on Saturday last to a distant village by an Armenian priest! to let the people in that region see what books could be sent to them if more were desired."

Another letter, under date of October 26th, says, "If when you receive this, the bundle of thirty Armeno-Turkish Pentateuchs has not yet been sent on, please add twenty more, and make it fifty. If it has gone on, make up another thirty, and send to me. You have great reason to be encouraged, dear brother, in regard to this work. It meets with universal acceptance here and in this region. We sent ten copies to a considerable place near Muhalitch, called Kermash, and they were immediately all sold; and there is no end to the number of those who still ask for it, according to the eastern style of our informant. I presented a copy to the Armenian bishop of this place, and he expressed himself highly gratified with it."

It will not be inferred from these extracts that the work is called for by thousands, or even by hundreds of copies; but it is certainly matter of both thankfulness and encouragement, that it is called for at all; and that it is not objected to on account of its style, or on account of its being professedly from the Hebrew. A second portion, viz. from Joshua to Esther inclusive, will soon be bound up by itself and sent out on the same mission. And may that same Spirit go forth with it, under whose inspiration the Scriptures were first written.

## Nestorians.

### JOURNAL OF MR. PERKINS AT OOROOMIAH.

#### *Arrival of the Press and Commencement of Printing.*

November 7th, 1840. Our printer, Mr. Breath, arrived. His coming with the press is, we believe, the dawn of a new era on the Nestorians. We have long been anxiously waiting for this great and important auxiliary in our missionary labors, and we trust that our anticipations of aid from it will be fully realized.

9. We took the press from the boxes in which it was brought and set it up. It appears like an exotic in this dark and distant land, and, at the same time, like a familiar old acquaintance, whose arrival is inexpressibly welcome to us.

15. Preached in the church in the Nestorian quarter of the city. The church was nearly filled, and the audience was quite attentive. The attendance at this meeting is becoming more and more numerous and encouraging; and there is great reason to hope that the good seed sown there will not all be as water spilled on the ground. The Nestorians suppose that this church, which they call St. Mary's, was built by the "wise men from the east," who, guided by the star, came to worship the infant Redeemer. They suppose them to have been natives of Ooroomiah, who, having become real believers, on their return reared this church as a token of their devotion to the Savior. Their graves are still pointed out in the porches of the church. This account savors, perhaps, rather too much of legendary tradition, readily to command protestant belief. There is, however, no strong reason to doubt that this church may have been reared in apostolic times.

16. The chief rabbi of the Jews of this city called, requesting a Bible, from which to instruct his little son. I inquired whether he would not prefer a New Testament. "Oh no," he replied, "I prefer the Old Testament, but would be pleased with both." I accordingly gave him both, with which he seemed much gratified.

21. We put our press in operation by printing, on small scraps, a few copies of the Lord's prayer in ancient Syriac, merely to gratify the curiosity of the natives, who have never before witnessed any thing of the kind. The press is now

the lion here. Numbers call daily to visit it. The Nestorians are greatly delighted with it, alike as a curiosity, and as holding out a pledge of important aid and benefit to their people. The Mohammedans, equally delighted with the curiosity, earnestly inquire, "Are you not going to make books for us also?" We have no Persian type, is the reply by which we now waive this inquiry; but how long they will rest satisfied to have us work the press for their Nestorian subjects, and do nothing in the line of printing for them, is a point which justly excites in us a degree of solicitude. We may ultimately find it expedient and necessary to print some in the Persian, as well as much in the Nestorian language.

#### *Commencement of Preaching at Ardishai.*

28. Went to Ardishai, accompanied by Dr. Wright, to spend the Sabbath and attempt the commencement of religious services there in the Nestorian church. We have, from the first, justly regarded Ardishai as one of the most difficult, and, at the same time, important points in our missionary field. The village (the largest Nestorian village in this province) contains a population of about one thousand souls. It is the residence of the unstable young bishop, mar Gabriel, who has a large diocese and much influence in this province. The people are proverbially among the most rude, reckless, and irreligious, in the district of Ooroomiah; owing, probably, not a little to the character of their bishop. And the papists, who have had a small footing there for many years, have of late made most strenuous efforts to secure the whole ground. But since the commencement of our school there, more than a year ago, things have assumed a somewhat encouraging aspect. Priest Yohannan, whom we sent there as principal teacher, has been faithful to his trust and exerted himself to do good. It was at his instance that we were led to attempt Sabbath services at this distance (fifteen miles) from the city, and he had successfully importuned the volatile young bishop to second and encourage such an arrangement.

We reached Ardishai about dark. In the evening we sat down with the bishop and priest and two deacons who are engaged in teaching the school, and read and explained a chapter in the New Testament, in the manner of a Bible class. Such social exercises are among

the most hopeful means of interesting and benefitting this worldly bishop, as well as his people.

29. The holy Sabbath. The weather was rainy and seemed quite unfavorable to the commencement of our meetings in the church; and another obstacle, apparently still more formidable, was the celebration of a seven days' wedding in the village, which had commenced the evening before, and the festivities of which were not interrupted by the Sabbath. As this wedding was celebrated (by a different family) in a part of the house occupied by priest Yohannan, and as we had the evening before been invited to attend as guests, the bishop and priest recommended that we should go in and take breakfast with the party, and invite them in turn to go with us to meeting at the church, as the only means by which we could probably secure a congregation in existing circumstances. As considerable seemed to be at stake, it being very desirable that our attempt to preach in the village should not prove a failure at the commencement, we concluded to accede to the proposition of the bishop and priest. We found nearly one hundred persons at the wedding, who, on our entering the room, rose and welcomed us, and observed great stillness and decorum during the time we were present. While we were at breakfast, priest Yohannan, at my suggestion, repeated to the congregation the parable of the marriage of the king's son, which was naturally suggested by our circumstances. All listened to it with interest, and marvelled at the unreasonableness of the excuses which were made by different classes of persons, when they had received an invitation to such a wedding. I then applied the subject to them, in few words, by remarking that in the name of our Lord I invited them all to be guests at that marriage feast, and that, in order that they might be prepared for it, by having on the wedding garment, the nature of which I explained to them, I invited them to suspend their festivities and go to the meeting at the church, suggesting that the reception which they should give this invitation might probably be a pretty good test of their wish to secure a place at the marriage supper of the Lamb. The remarks were very kindly received, and the proposition to go with us to the meeting was accepted by acclamation. We soon entered the church, where about sixty adults and some children were present, who listened with deep interest and attention about an hour, while I expounded to them the

eighteenth chapter of Luke, which the bishop first translated from the ancient into the modern language. The priest also occasionally interspersed a few very practical remarks. At the close of the meeting a venerable old man called out, "If we can have such meetings as this, we will come and listen twice a day." The bishop replied that the American gentlemen would come and attend meeting with them every Sabbath, which I qualified by saying that we should feel great pleasure in coming as often as practicable, and all seemed much gratified with the prospect.

Thus did the Lord smile upon our attempt to commence meetings at Ardishai much more propitiously than I had dared to expect, and I felt that we had new occasion to set up our Ebenezer and inscribe upon it, Hitherto hath the Lord helped us. The good influence of our school is already quite obvious, even on that hard and apparently unpromising soil.

In the afternoon several very fine boys, belonging to the school, called at the house of the bishop, where we were staying, and read to us from the gospel. An old papal priest also called to make our acquaintance, and priest Yohannan constrained him to engage with us in reading the gospel, to his great confusion, as he knew hardly enough of his own language to enable him to read it.

*Interest manifested in the Press by Nestorians and Mohammedans.*

30. We commenced printing the Psalms, in the ancient Syriac language, in a form adapted to the Nestorian church service. The people are very anxious, that we print the captions, etc. with red ink, according to their own style of illuminating their books with the pen. This would considerably augment the labor, but the increased acceptance with which this portion of the Scriptures would meet, particularly in their church services, seems to render the undertaking quite desirable, if we can find materials for ink to do it. We are also printing this edition of the Psalms with references, with which the Nestorians are greatly delighted, (calling them witnesses,) possessing as they do no concordance, and never before having had any thing in the form of references. Those who read English, use our reference Bibles with great satisfaction, and we trust this humble beginning of providing like facilities in their own language, will contribute

materially to promote the study of the Scriptures among them.

December 3. Our Mohammedan meerza has been very importunate, ever since the arrival of our press, that his brother, who is also a meerza, should be put to work at it and learn to print; and whatever objections we have raised to the proposition to discourage him, he has contrived to obviate, until we feel constrained to yield to his importunities and allow his brother a place among the Nestorian apprentices. His object is merely to learn to print. But it is interesting to us and deeply so to the Nestorians, to behold a respectable Mohammedan engaged thus with the native Christians in publishing the christian Scriptures. A brother of the patriarch and his designated successor, who is now with us, was in the printing-office to-day; and on observing the meerza at work among the Nestorians, expressed deep interest in the fact, and repeated the words of the prophet Joel, "And it shall come to pass that I will pour out my Spirit upon all flesh," regarding the scene before him as affording an earnest of the turning of the Mohammedans to the acknowledgment of the truth of the gospel.

11. The patriarch's brother came into my study to hear my Hebrew recitation, and was so much interested that he has resolved on studying that language himself. He is a good scholar in his own language and has fine natural talents, and will no doubt easily acquire a good knowledge of the Hebrew, which so nearly resembles his native tongue. It is interesting to see this ancient language, in which so much of the Scriptures was originally written, studied in these latter days, by this remnant of the oldest of christian sects. It augurs favorably for the revival of scriptural knowledge and pure religion among them.

25. The patriarch's brother has joined my Hebrew class and is succeeding well in the acquisition of that language. I trust his studying it will tell advantageously on the welfare of his people.

*Another Sabbath at Ardishai.*

January 2d, 1841. In the afternoon, accompanied by Mr. Breath, I rode to Ardishai to attend meeting tomorrow. We went to the house of the bishop as usual, which we regard as our regular quarters when we visit the village. A deacon, who assists in teaching our

school, soon called and invited us to take lodgings with him, and requested the bishop and priest Yohannan to go and sup with us. We all accepted the invitation. In the evening a few of the villagers assembled, and priest Yohannan entertained them by reading to them portions of Daniel and Job. He and the bishop read also the epistle to the Colossians, while I interspersed occasional remarks. Priest Yohannan is truly a workman in reading and expounding the Scriptures, that needs not be ashamed. The evening was, on the whole, agreeably, and, I trust, profitably passed.

3. Early in the morning we went to the church to attend the regular daily prayers. But few were present. The weather was severely cold; the services were hurried over in a heartless manner, and the whole scene was indescribably cheerless.

From morning prayers we went home with the bishop, we repaired to his *meena*, that is, one end of the stable, in the form of a room, which is elevated a few feet and separated from the rest by a railing. This place is always kept warm in the winter by the accumulated breath of the animals in the stable. Two or three of the most wealthy individuals in each village usually have a *meena*, attached to their stables, and thither the male inhabitants of the village are accustomed to resort to warm themselves and enjoy social interchange. It is, on the whole, the most comfortable place in winter that we find among the peasants in these villages.

In the *meena* of the bishop, on entering it, we found a few persons; and the villagers soon assembled there to the number of sixty or seventy. The apartment was in fact crowded to overflowing. I suggested to the bishop that our Lord was accustomed to teach and preach on all occasions, sometimes sitting and sometimes standing, sometimes in the synagogue and sometimes by the wayside. The priest heard the suggestion, and sent immediately to the church for his Bible, which was soon brought. And it was truly interesting to observe how ingeniously he gained the attention of this huddled concourse to the reading of the Scriptures. In conversation, allusion had been made to the prince-governor, some saying that he was soon to arrive and others that he had gone to appear before the king. Said the priest, "You have been speaking of the king and prince. Now listen to something about the kingdom of heaven." All uncovered their heads and listened in a most re-

spectful manner to the priest, while he read and expounded to them, in a very engaging and impressive way, the two last chapters of the Revelation. Two papists were present, who also gave good attention. Without assailing them directly, in reading the awful denunciations in the eighth verse of the twenty-first chapter, the priest gave an emphasis to the word idolators (in the Syriac, idol or image-worshippers,) which must have arrested their attention. This whole scene was one of truly deep and lively interest.

The bishop next invited us into his house to take breakfast. After breakfast we repaired to the church to hold the religious meeting which we had come especially to attend. It was still very cold. Hardly an individual preceded us, and as we entered the door Mr. Breath remarked to me, we should see very few here to-day; that we had better held our meeting in that stable. The small windows of the church were open. Half of the earth floor of the church was naked, the other half being covered with rude rush mats, and the scene was indeed dreary. Soon, however, the old lady who lights the church came in with a bundle of sticks, which she kindled on the floor in the middle of the church, there being no fire-place. The building was soon filled with smoke, and the edge of the cold was blunted. My feelings were much tried by the levity of those present, while they were engaged in kindling the fire, the bishop among the rest taking his turn in blowing it up, and indulging in humorous remarks.

Meanwhile, however, the people were assembling, and they continued to assemble until the body of the church seemed almost full, 150 and probably more being present in those unpromising circumstances. They all listened with profound attention, while the bishop read the third chapter of Colossians, which the priest and myself, speaking alternately, expounded for at least an hour. The listening crowd before me made me forget the smoke and the cold and rendered the season one of the most delightful I have enjoyed among the Nestorians. On the hard soil of Ardishai there is surely encouragement to sow the good seed.

Soon after meeting we started for Geog Tapa, where I preached to a goodly congregation in the afternoon; and at evening we rode home, feeling thankful for the door of access which is thrown open to us more and more widely by the hand of the great Master of the field, for



scattering the seed of the bread of life among this famishing people.

6. Priests Abraham and Moses and a young khan in our Mussulman school have of late been trying their skill in map-drawing; and their success is truly interesting. The rapidity and accuracy with which they are able to sketch and fill out any map, are quite surprising. The Nestorians, as well as the Persians, possess in a wonderful degree the talent of imitation. And this may, by the blessing of God, turn to most important account, in our efforts for their civilization and salvation.

*Visit from Jews—Preaching at Geog Tapa and Ardishai.*

9. Was visited by several Jews, who frequently call on me for religious discussion. Our Nestorian bishops and priests all came to my study, as soon as they heard that the Jews were there, and engaged in earnest conversation with them, in which they continued about three hours. Both the Old and New Testaments were freely referred to in this discussion. The members of my Hebrew class, who were present, showed themselves about as fluent in that language, as the Jews themselves. Much truth was presented and pressed home to these poor children of "the fathers;" but their appearance spoke more of a disposition to cavil, than to receive the truth in the love of it. On leaving, Daniel, the principal Jew in the company, requested of me a New Testament, which I gave him on his promising carefully to read it. I hope these free conversations with the most intelligent of that class in this city and their reading the gospel may not be lost upon them. They appear to manifest a somewhat unusual interest on the subject of religion at the present time, though they are obviously blinded and hardened.

17. Preached at Geog Tapa. The weather was quite cold, and to warm the large church the people kindled three fires on the earth floor, which filled the house so full of smoke as to drive out most of the congregation for some time. At length, however, the smoke passed away through the small open windows, and the people returned, and the audience being large, perhaps 250, and unusually serious and attentive, our meeting was quite interesting. The uncomfortable state of the Nestorian churches, with open windows and no convenience for warming them, is quite an obstacle to

their attendance at devotions in winter. At their morning and evening prayers few are usually present, save the officiating ecclesiastics. And the large attendance at our meetings, in such uninviting places, is an encouraging indication of the interest of the people in religious instruction, when communicated in a language which they can understand.

23. Rode to Ardishai, to preach on the morrow.

24. Attended morning prayers early in the church. After returning to my lodgings in the bishop's stable, not only the meena, (the elevated apartment in the stable,) but much of the great stable itself was also filled with the villagers, evidently awaiting to hear the word of God, though no call or notice of a meeting had previously been given. At my suggestion the bishop directed priest Yohannan to read to the waiting assembly. There were at least 150 persons present, crowded shoulder to shoulder. The priest read two chapters, one selected by myself, and the other by the bishop, interspersing brief practical comments. The audience listened with deep and solemn interest, crowded as they were, (and many of them standing among the cattle,) more than an hour.

I am more and more impressed with priest Yohannan's peculiar powers, as a popular native preacher. His figures are often quite striking. Some of them might indeed seem puerile to an American audience; but to these simple-hearted orientals they are frequently very vivid and impressive. As a specimen, in explaining the nature and importance of humility, as presented in James i: 9, "Let the brother of low degree rejoice in that he is exalted, but the rich, in that he is made low," etc. "Have you not often seen the stars," he inquired, "and noticed how high God has placed them in the heavens? Well, look into a vessel of water, at night, and see how low they cast their shadows. Again, have you never observed smoke, that image of vanity itself, how it puffs and throws itself up, but follow it a little and you see it fall of its own weight to the ground. So true are the words of our Lord, 'He that humbleth himself shall be exalted; while he that exalteth himself shall be abased.'" Priest Yohannan has also, we trust, a yet more important ingredient than fluency and imagination, to render him an eloquent preacher, viz. a pious heart. And his preaching is usually practical and spiritual, and often, pungent and powerful.

We had scarcely closed our deeply interesting service in the stable, when it was announced that the people were already assembling in the church, to listen to us there, in our public meeting; and thither we also soon repaired. The church, though warmed as before, by a fire in the centre on the floor, was less uncomfortable than usual, as the fire had been earlier kindled. Large as the church is, it was crowded almost to overflowing by a more attentive and serious congregation than I have ever before addressed, among the Nestorians. My heart melted in gratitude for the privilege of speaking to such an audience, especially in the church at Ardishai. As we passed out of the church, the old ladies came up to me and implored many blessings to rest upon me for coming to preach to them the words of life, and one of them declared that if it had not been for us, (the missionaries,) one half of the village would ere this have become papists; which would quite probably have been the case. The attendance and attention, at our meetings at Ardishai, far surpass any thing which I had dared to anticipate. The way seems to be prepared; and now what wait we for, O Lord, but thy blessing!

After this meeting at the church, we retired to the bishop's and took breakfast, after which priest Yohannan and myself rode to Alkai, a village distant two miles from Ardishai, to hold a meeting there. This is only the third Sabbath since meetings were commenced in that village. The congregation is large, considering the size of the village, and appearances are encouraging; though being little accustomed to the solemnity proper to be observed in religious services, it was rather difficult to keep them from conversing with each other during our worship, which was also the case, to some extent, at first, in the other villages. It is, however, interesting to observe in such a case, how forcibly religious truth strikes them when first presented to them, which subsequently, by becoming familiar, may lose much of its interest. As I was to-day giving some account of the nature and enjoyments of heaven, as presented in the 21st chapter of the Revelation, the feelings of the audience rose and moved on with the description, until they reached a high pitch of interest, when one old gentleman involuntarily exclaimed, "What must we do to secure a part in that kingdom?" I paused, and answered him in the words of Paul to the jailer, for his inquiry was in substance, "What must I do to be saved?" Oh that

multitudes may be speedily led to make to us this momentous inquiry!

After the meeting I dined with the priests (father and son) of the village. Several of the villagers came in and implored many blessings to rest upon us, for coming to preach to them. "You," said the priests, addressing themselves to the villagers, "have been accustomed to cast the blame on us, telling us that the fault of your sins was not your own, but ours, because you had nobody to teach you properly the will of God and your duty, which indeed was but too true. But you can say this no longer. The door is now open for you to hear the gospel every Sabbath. Listen to it and be saved."

Priest Yohannan had also enjoined on the audience, in the church, their obligation to attend meeting, by telling them, "This gentleman," referring to me, "came from the city to Ardishai in the cold and darkness of last evening; he reached the village just as I was going to bed; it was a difficult task; and he came not for himself, but for you, and will you not come from your houses a few steps to the church, and spend an hour to hear the gospel for yourselves? Again, these gentlemen, the missionaries, have come from distant America, forsaking father and mother and all things, not for themselves, but to preach to you; and will you not come to the church every Sabbath and hear for your own salvation?" The audience seemed deeply to feel the force of this appeal; but how long they will regard it remains to be seen.

In addition to the meetings in these two villages, we intend, as soon as the days shall become a little longer, to add another in a village still further distant from Ardishai, at which we have been importuned to attend meetings. Messrs. Holladay and Stocking and myself alternate in attending the meetings on this part of the plain, one of us attending them each Sabbath, while the other two attend the several meetings at the city and in the villages nearer to it. There need be no other limit to the number of interesting congregations of Nestorians, assembled in their churches to listen to the gospel from members of our mission, on different parts of the plain, than our own ability to attend their meetings and address them. According to our present arrangement, many hundreds, usually more than a thousand souls hear the gospel from our lips every Sabbath; and among these are most of the ecclesiastics of influence, in this province, who themselves stand at our sides, like Aaron and

Hur, to stay up our hands. May the Lord mature an early and precious harvest from the seed thus sown, though it be sown in so much weakness and unworthiness. What motives and encouragements have we and the churches at home to pray for a revival of religion among this people!

*Corban Byram—British Influence in Persia.*

30. A camel, gorgeously covered over with a shawl and other trappings, was led into our yard, accompanied by drums and bugles, and a large throng of people, and stationed before my study window. A messenger was sent to me to say that the camel was the harbinger of the *corban byram*, a sacrificial festival, which is an annual festival of the Mohammedans in commemoration of Abraham's offering up Isaac, on which occasion animals are slain and distributed among the poor. The rich are accustomed to slay camels, and those in humbler life slay calves and sheep, as their circumstances may enable them. The gorgeously arrayed camel just mentioned belonged to the prince. It was probably his intended offering, which his servants were conducting to the doors of those to whom they wish to show special respect, and from whom they regard themselves entitled in return to a small present, as a prerogative of the servants of the chief magistrate. The Mohammedans, as well as the Nestorians, claim Abraham as their father. Oh that they might become the children of the faithful patriarch in deed and in truth; and instead of mocking his memory by an empty ceremony, look away to that great sacrifice, once offered for sin, as their only hope of eternal life and salvation.

February 1. Dr. Riach, our kind English friend, is back again in Persia, having been sent by his government on a special mission to the shah, for the adjustment of the difficulties between England and Persia. He has just gone on to Teheran, and in writing me from Tabreez, expressed his strong hope and expectation that his agency would be successful.

We have great reason for overflowing gratitude to God, that he has watched over us during these difficulties, while no English embassy has been in this country, and permitted us to prosecute our labors without interruption. Enough of mercy and favor have we experienced during these troubles, to inspire in us confidence in God and the full belief that the cause

in which we are engaged is dear to him as the apple of his eye. Humanly speaking, however, there is no doubt that it is very important that English influence should again be established in this country, and the near prospect of this is matter of devout thanksgiving.

JOURNAL OF MR. STOCKING AT OOBOMIAH.

*Preaching at Geog Tapa—Priest Abraham—A Funeral.*

November 22d, 1840. The Sabbath exercise at Geog Tapa has been continued during the past summer by priest Abraham and myself, and conducted occasionally by Messrs. Perkins and Holladay. The number of attendants has varied with the season from one hundred to three hundred. Two priests and three deacons, residing in the village and employed as teachers or assistants in the two village schools, have rendered important assistance by their example and influence in bringing the people to church on the Sabbath. This meeting, which was originally a Sabbath school, commenced in the school-room, and consisting of few besides the members of the schools, has gradually changed its character to that of a congregation and preaching assembly. The uniform interest and attention with which they listen to the instructions of God's word, encourage our hopes that many of them will be savingly benefitted through the influences of the Holy Spirit. The light of truth, which has hitherto been greatly concealed by ignorance and an unknown tongue, is now shining forth upon them. The gospel is faithfully preached by at least one of their own ecclesiastics, and in a language which they all understand. Priest Abraham, whom we have all, for many months, regarded as a true Christian, is evidently growing in grace, and in the knowledge of our Lord Jesus Christ. When he stands up before his people to preach, it is manifest that his heart is deeply interested in his subject, and in the eternal welfare of his hearers. He reproves them boldly for their sins, shows them the inconsistency of cherishing the hopes of eternal life while they violate the plain commands of God, by their love of the world, their desecration of the holy Sabbath, and their neglect of the means of grace. The work of divine grace upon his heart, his increase in knowledge, and his practice in preaching, have wonderfully augmented his ability

and readiness in proclaiming the gospel to his people. The meeting is opened by a prayer read by one of the ecclesiastics. After this the chapter or passage of Scripture on which remarks are to be made is translated. Then each verse is read separately in turn by different persons, and repeated again by priest Abraham, when remarks are made by one or both of us, adapted to the sentiments of the verse or portion of Scripture. At the close a psalm is translated and sung, the congregation all standing. The exercise is then closed with a prayer in the spoken language and the usual benediction.

December 7. Instead of the usual meeting in the church on Sabbath morning, I accompanied priest Abraham to the funeral of the mother of one of the teachers of our village school, who had died during the night. We found a large company of females sitting around the remains of the departed, weeping. The services commenced by reading or chanting, in the ancient language, large portions of their book of prayers, adapted to such occasions. Preparations for the interment having been completed, the priest continued the service by reading and remarking with great propriety on the fourth chapter of first Thessalonians. Concerning them that are asleep we are not to sorrow as those who have no hope. He remarked with great discrimination on the character of those who die in hope. "They are not," said he, "those who are Christians in name merely, who have received the ordinances of the gospel, as baptism and the Lord's supper; but those who are Christians in works, whose lives bear testimony to the reality of their piety. They who die without giving evidence by their works that they are indeed the children of God, die without hope and perish in hell. For such we may well weep. Let us see to it that we are not found among such." He also remarked appropriately on the grounds of hope, as the sufferings and death of our Lord Jesus Christ, and what it cost him to purchase our salvation, and referred his hearers to the passage of Scripture relating to his agony in the garden, which was the subject considered in the Bible-class the previous evening. It is not possible to convey an adequate idea of the propriety and pathos with which this priest preaches to his people. I cannot but feel he is raised up of God to be an apostle to his people, in instructing them and bringing them back to the simplicity and purity of the gospel. He possesses a sound judgment,

zeal, discretion, much christian knowledge, and an unexceptionable christian character. He remarked to me with much interest on the change which has taken place in his own village since the commencement of our labors there. "Formerly," he observed, "the Sabbath was comparatively neglected and the two priests and malek (head-man of the village) were at enmity with each other; but now they are united as brethren, and our people are consequently united."

*Schools in Salmas and the Mountains—  
Preaching in various Villages.*

15. Accompanied by mar Yohannan, I set off to visit the school in the province of Salmas. Reached Gavalan at dusk, where we spent the night. The next morning we left for Oolah, where we arrived in the afternoon in season to examine the school. While there received a special message from mar Shimon, the patriarch, (through his nephew, a young deacon who had just come to Salmas,) on the subject of opening schools.

23. The mission, in compliance with the patriarch's proposition have decided to authorize him to open four or five schools in the mountains on the same terms on which we sustain schools here, until Doct. Grant or other help shall come from America. The mission also recommended to the patriarch to send, if it is his pleasure, one of his brothers whom he shall designate, to reside with us and aid us in our operations here and in reference to those which may be commenced in the mountains. By this link we hope to strengthen the confidence which the patriarch already feels in us and our labors, and remove any unjust apprehensions which catholics or other opposers may attempt to raise against us.

January 9th, 1841. Rode to Geog Tapa with priest Abraham, met the priests and deacons in the evening, and had an interesting Bible-class with them from the first chapter of John. In the morning met the people in the church and addressed them from the third of John, on the spirituality, necessity, and evidence of the new-birth, and on Christ the sacrifice for sin, and the great love of God in giving his Son for a sinful world. These truths were dwelt upon and listened to with interest, unfolding, as they do, so much of the gospel scheme of our salvation. I have often been deeply interested in the readiness with which the ecclesiastics enter into and



enforce the spiritual nature of regeneration. Baptism, as they often explain it, amounts to no more than an external rite, which cannot supply the place of the work of the Holy Spirit. At the close of this meeting rode for Degalee. On my way thither stopped at the village of Vaserowa, where mar Elias had just assembled the people in the church. The bishop is accustomed, unattended by any one, to go to this village every Sabbath and preach to the people. I found about fifty in the church and the bishop addressing them from the sixth of Luke. At his request I added some remarks on the practical duties enjoined in the chapter. At the close of this meeting, and accompanied by the bishop, I proceeded to Degalee. When at considerable distance from the village, the bishop directed my attention to the sound of the *nakoshum*, (a thick piece of board perforated with holes and beaten with a mallet,) calling the people to church in anticipation of our coming. We met a good congregation, who listened with seriousness to the instructions given. Surely a wide and acceptable door is opened to preach the gospel to this people. With hearts tenderly affected we cannot but raise them in prayer to the Lord of the harvest, that he would glorify his great and holy name in gathering this people into his fold.

13. Commenced a Bible-class in the seminary, to be held daily at evening prayers, half an hour previous to the closing of the school. It is intended as a practical religious exercise, and to promote a more thorough and familiar acquaintance with the Scriptures.

14. The mission to-day have assigned to me the work of preparing an arithmetic in the Syriac language, according to the notation recently introduced into the seminary. Our schools are entirely destitute of any system of reckoning, except that of the arithmeticon and a few cards adapted to the youngest scholars.

16. Rode to Ardishai, a distance of fifteen miles, to attend the regular Sabbath exercise in that village. In the morning met a congregation of sixty or seventy. The number was less than usual, owing to there being two funerals and a wedding in the village. After this meeting, in company with priest Yohannan, I went to Alkai and met the people in the church to the number of a hundred or more.

24. Attended the meeting in the church in the Nestorian part of the city. Mar Yohannan, mar Yoosuph, and several priests were present. The room,

which was not large, was closely filled, and all appeared attentive and interested. In the afternoon rode to Degalee and met a good congregation. The priest and deacon of the village were present. Never witnessed more attention and apparent seriousness among them. Of all the villages the people here appear to be the most hopeful in a religious point of view.

31. Priest Abraham being unwell, mar Elias accompanied me to the villages of Geog Tapa, Vaserowa, and Degalee. At the former place the church, which is one of the largest of the Nestorian churches I have seen, was completely filled, there being upwards of three hundred persons present. At Vaserowa, a small village, we met upwards of fifty in the church. At Degalee we met an interesting congregation of about two hundred, the church being full. In the three churches there were not far from six hundred, who have heard the truth declared to them. The Sabbath to us thus becomes one of the most interesting and laborious days of the week. Though there are always more or less of their own ecclesiastics present, both they and the people expect me to take a prominent part in instructing them. I am always favored with fixed, and often with apparently solemn attention. How solemn the responsibility of standing before such congregations, from Sabbath to Sabbath, as a teacher of the way of life and salvation.

February 7. Ardishai. Sabbath. Rose early and attended the morning prayers in the church. I was agreeably surprised to find a hundred and upwards of people present. Among others was the bishop mar Khannan Eeshoo, from the mountain district of Gawer, a man somewhat advanced in years and much esteemed by his people as a man of piety. This is his first visit into this province since the mission was established. The priest, at the close of their prayers, read and expounded from the second chapter of Acts. He afterwards remarked to me, with much apparent satisfaction, on the change which had taken place since we commenced holding meetings there on the Sabbath. "Formerly," he said, "there were not more than five or six regular attendants at their daily prayers in the church. Now," said he, "there is a large number, and I preach to them morning and evening." "The bishop, mar Gabriel," he also observed, "is much more interested than formerly in the religious improvement of his people." We met again at the usual time for assembling in the church.

The house, which we suppose to contain three hundred persons, was completely filled. By a special request from the bishop and priest I occupied most of the time in addressing the congregation. The house was entirely still, and all present seemed seriously attentive to what was said to them. At the close of this meeting I proceeded, in company with priest Yohannan, to Alkai, a village about two miles westward. On entering it we heard the sound of the bass-drum and other instruments of music and presently saw a large collection in the street and about twenty locked arm in arm dancing in a rude manner. These were the accompaniments of a wedding in the village. We soon after went to the church attended by the priests of the village, where, after some time, seventy or eighty persons assembled, many of whom appeared to have drank freely of wine. We addressed them from the parable of the rich man and Lazarus, and warned them of the consequences of living in pleasure and sin, careless of God and the world to come.

*Seminary—Female Boarding School—  
Summary of the Schools.*

10. The seminary has been reorganized and improved, with a view to elevate its character and render it more worthy of the name it bears. This has been done by raising the qualifications for admission, introducing a better system of instruction, and by adding some branches of study to which the pupils have formerly paid but little or no attention. The two teachers are deacons from the mountains, and are among the best scholars the nation affords. The primary department has been excluded, and none are admitted to the seminary but those prepared to commence translating the ancient into the modern language. The study of the ancient Syriac is one of the most prominent branches attended to in the seminary. The holy Scriptures, both of the Old and New Testaments, exist in that language, and so also does all their church liturgy. It is also their medium of written correspondence with each other. The analogy between the ancient and modern Syriac is so strong, that a scholar, under a good teacher, may soon acquire a knowledge of the former.

Another branch to which the Nestorians have formerly paid no attention as a science is arithmetic. And well they could not. For numbers in Syriac have always been expressed by the letters of

the alphabet, each of which, from the first to the twenty-second, represents abstract numbers. Thus the first nine letters of the alphabet express units, the second nine, tens, and the last four, hundreds. By combining these letters, high numbers can be expressed, but operations in the fundamental rules of arithmetic, and much less of mixed numbers could not easily be performed. I have recently succeeded in discovering a method by which the whole science of numbers is brought within their reach without introducing our figures, which are not easily made with their pen in writing from the right to the left. By using the first nine letters of their alphabet, which correspond to the nine digits, and introducing a dash for a cypher, the numbers are perfected, and every operation can now be as easily performed by the aid of these ten characters, as can be done by our numbers. The natives have expressed themselves much interested in this use of figures. The scholars have learned the five principal rules of arithmetic, and are becoming skilful in applying them to practical purposes.

Another branch of study attended to is geography. It is taught orally, in the form of lectures, aided by the use of globes and the black-board. The progress of knowledge must necessarily be slow in a language where there are no books. The Scriptures are the only book of which the school has a supply, and these are chiefly in the Jacobite character. We hope that since our press has been put into operation all the readers in our schools will soon be supplied with at least one book in their own character and language.

The female boarding-school consists of twenty-three Nestorian girls instructed by a priest and deacon. Some of the ladies of the mission devote a portion of their time to instructing in it. Nine of these girls read and translate the ancient into the modern Syriac, and are learning geography and arithmetic. Their improved appearance presents a pleasing contrast to that of the females generally around us.

Mr. Stocking gives the following summary of the schools.

The mission now sustains seventeen village schools in sixteen villages. The whole number of scholars attending these schools at the present time is four hundred and fourteen, of whom about twenty-five are females. Including the members of our seminary and of the girls'

boarding-school, there are four hundred and seventy-six Nestorians receiving instruction. Each school, in general, has two teachers, who are ecclesiastics, residing in the villages where the schools are taught. The whole number of teachers is thirty-four, of whom eighteen are priest and sixteen deacons. The schools have been visited twice a month during a part of the year. In consequence, however, of their increased number and the multiplied duties of the superintendent in the mission, they have been visited but once a month for the last five months. One of the schools is situated in the province of Salmas, fifty-two miles distant, and three are in Tenggavuer, an adjacent district of the Koordish mountains. An application has been made for a school in Merbashoo, where are several large villages of Nestorians under the government of the Koords. One is about to be opened in Suldoos, to the south of Ooroomiah, where is a considerable number of Nestorians, interspersed among the Koords and Armenians. There are six other places from which applications have been made, and where, if we had the means, schools might be commenced. These schools are so many lights in the midst of thick moral darkness, and they form centres around which to gather congregations on the Sabbath. Six out of the seven churches in which is preaching on the Sabbath, are in villages where there are schools.

There has been a commendable improvement in the schools during the past year, considering the great disadvantages arising from a want of books. This deficiency we hope soon to supply.

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### *Syria and the Holy Land.*

GENERAL LETTER FROM THE MISSION,  
DATED BEYROOT, 24TH APRIL, 1841.

#### *Providential Goodness experienced—Occupation of New Stations.*

In addressing you our annual letter, we feel called upon, first of all, to testify our gratitude to God for his wonderful goodness to our mission. The past year has been to it a season of unprecedented excitement, distress, and danger, and it has experienced unequalled and gracious deliverances. We have been sustained in fatigue and alarm, been protected in peril, been recovered from sickness and prostration, and have met again with our

circle unbroken. The Lord's name be praised!

After mentioning that the brethren of the mission had decided to commence a new station at Aleppo, and that Mr. Beadle was about to proceed to it, to be followed by Doct. Van Dyck, they go on to remark on other places open before them and in which they were called to labor.

Another inviting field to which our attention has been called is Bethlehem. The brethren at Jerusalem, and indeed all of us are persuaded that the time has come when something ought to be done for the inhabitants of that ancient town, the birth-place of David and of David's Son and Lord. And we have unanimously recommended that one of the missionaries at Jerusalem fix his residence there, though not with a view of making it an independent station. Apart from the reasons stated in another place, in favor of Bethlehem as a place of resort during the summer heats, it is proper to state here that the village contains a population of about three thousand souls, almost all of whom are Christians of the Greek and Latin churches. The Bethlehemites are a bold, enterprising, hardy set of men, who, if brought under the power of the gospel, would be likely to bear persecution with a fearless spirit; and as they are acquainted with the people in all parts of the mountains of Jerusalem and Hebron, they may become very efficient helpers in the missionary work. A mile or two west of Bethlehem is Beit Jalah, another christian village, nearly as large; and a third village, whose inhabitants are also Christians, lies within half an hour's walk, on the east. These three villages contain together a population about as large as the christian population of Jerusalem; and they are so situated that a missionary living at Bethlehem could easily and frequently visit the other two places, with very little loss of time. With many of the people of these villages the brethren have long been acquainted. They are very friendly; some of them often attend our service at Jerusalem; they receive and read our books; and have many times earnestly requested that schools might be opened in their villages. And schools in each of the three places could be established and easily and efficiently superintended by a missionary residing in Bethlehem. Moreover, the Bethlehemites are exceedingly desirous to have one of our missionaries reside among them. And there is reason to

believe that a congregation could be immediately gathered, larger than that which exists in Jerusalem.

It is proper to add that the establishing of one of the families at Bethlehem will involve little, if any, additional expense; while it will open a new and promising field of effort, at least as large and inviting as that to which their labors are now principally confined in the holy city.

#### *Inadequate Pecuniary Means—Proposed Extension of the Mission.*

The representations made below bring to view a state of things, which seems deserving of the solemn consideration of the friends of missions.

Straitened as we are for pecuniary means, you will hardly anticipate an appeal for men. And we wish it to be understood that we neither expect nor desire an accession to our number, until we have received a much larger accession to our funds. But it is right that the churches should know that we are not straitened in God; and that his providence is opening before us new and promising fields, while the want of adequate support jeopardizes our continuance in those which we have already entered. It is the well-understood plan of the Board, to establish its missionaries in the central and commanding stations, with the expectation of training up a native agency to occupy the other places as out-stations. A select number of men, energetically sustained at chosen points of influence is believed to be its true line of policy.

Looking over our field, with this principle in view, we should propose the following assignment. (1.) Jerusalem and Bethlehem, three missionaries. By them we should leave to be reached, Gaza, Jaffa, Ramlah, Nazareth, and other places, in some of which the brethren at Jerusalem have been invited to locate themselves, and from which they are now receiving applications to establish schools. The district committed to this station comprises almost the whole of Palestine. (2.) Sidon, two missionaries. This station, like Beyroot, would be a winter residence, and would have especial reference to the Druses, who dwell principally in the mountain district above it, and to whom it furnishes a most convenient access. In connection with the Beyroot station, almost that whole community might thus be brought into direct contact with the mission. After what

we have heretofore written respecting this peculiar people, we feel that no additional remarks are here necessary. (3.) Beyroot, seven missionaries. This would include a physician, a printer, and a lay teacher for the preparatory school, allow two men for the seminary, and two more for preaching and pastoral duties and the superintendence of the press. We speak of their labors distinctly, though for some objects demands would of course be made occasionally upon all. A great amount of incidental labor naturally devolves upon this station, and as the seat of the seminary and the press, its important relations to the country are known and appreciated. (4.) Damascus, two missionaries. This, besides being the capital of the country and its most populous city, is the point from which the large district of the Hauran can be most effectively reached. It, moreover, communicates directly with Bagdad and the region of which that is the principal mart. (5.) Tripoli, two missionaries. (6.) Ladikiyeh, two missionaries. (7.) Homs and Hamath, each one missionary. (9.) Aleppo, three missionaries, one of them a physician. Respecting the places last named, we refer you to the recent journals of our exploring committee. You will find in them satisfactory reasons for the assignments made, and will see what large places and districts unassigned would fall within the province of the different stations.

We annex a summary view of the subject as now presented, showing the present number and the proposed number of missionaries.

<i>Stations.</i>	<i>Present number.</i>	<i>Proposed number.</i>
Jerusalem,	2	2
Bethlehem,	1	1
Sidon,	0	2
Beyroot,	7	7
Damascus,	1	2
Tripoli,	0	2
Ladikiyeh,	0	2
Homs,	0	1
Hamath,	0	1
Aleppo,	1	3
Total,	12	23

We have assigned to the new stations a number barely sufficient to commence them, not forgetting that their occupancy would probably create additional openings and claims. We have allowed to the old stations a number merely sufficient to carry on their operations, not unmindful of the interruptions to which all are liable from absence, sickness, and death. In this connection we gladly respond to your remarks on the importance



of supplying each mission with a force sufficient to fill its vacancies as they occur. When an individual is taken away from his post, a year or two must elapse before his successor can reach the field, if the call for him be promptly answered, and two or three more, before he will be at all competent to assume the duties of his station. Thus are the most vital operations liable to be for four or five years suspended by a singly death, while a crushing accumulation of labor is thrown upon the survivors. On this point the experience of our mission constrains us to take up a lamentation.

Of the importance of the press and its promising condition the missionaries remark—

Mr. Hurter arrived on the 15th instant, bringing with him the new fount of Arabic type in good condition. We rejoice that this great work is thus happily consummated, and that our press will go into speedy operation, under a printer who has the important advantage of some previous acquaintance with the language. We are in urgent need of books, both for the use of the mission and for distribution among the people, and trust that this essential branch of our operations will be adequately sustained.

### Southern India.

JOURNAL OF MR. LAWRENCE AT DINDIGUL.

#### *An Inquirer—Donations for a Chapel—A Gooroo.*

May 16th, 1840. Returned home from an examination of a school and found Aroolappen and his wife waiting for me, they having walked from Punjampurty, four or five miles, though much reduced by fever, which he says left him three days since, after he had, during the night, wept and made supplication, and confessed his sins, his ignorance, and his helplessness before God. He is one of the men who connected themselves with us, soon after our arrival in Dindigul. He desires the Lord's supper, also to be instructed more perfectly in the right way. These requests formed his errand, though before leaving he asked for a little money to buy some nourishing food. This he received, for he really needed it. I invited them into my study and after endeavoring to show plainly some of the

leading doctrines of revelation, especially repentance toward God and faith in our Lord Jesus Christ, which consist in something more than alarm in a time of sickness, and prayer for deliverance, to which they paid good attention, I prayed with and for them, and sent them away. The Lord lead them in the way of life everlasting.

17. Sabbath. Preached from the Scripture, "I am the light of the world," illustrated by Jesus restoring sight to the man born blind, John ix.

23. To-day a sloth was brought for sale. Its general appearance is very much that of a young and small monkey, with the exception of its head, which is more like that of a racoon. It differs from the two species described in books, in having its fore-feet fashioned precisely like human hands. The hind-feet are deeply cleft, and each division shuts different ways upon the branch to which it clings. The thumb of the hind foot only was distinguished by a claw, the other fingers being terminated with perfect nails. Its grey, crisped, and gritty hair was very close and short, its fore arms twice or thrice as long as above the elbow.

Mr. Dwight mentions that R. Davidson, Esq. and G. C. Mowbray, Esq., have each given a hundred rupees for the erection of a mission chapel at Dindigul. A brahmin also has manifested no small interest in the work, made estimates for the mason-work, the roof, etc., and also subscribed and paid ten rupees, nearly five dollars, to aid in the erection, which is well regarded as no small donation for a brahmin, who has brahmins for his advisers and priests.

The great gooroo or priest from Mysore sent his message this morning, expressing a wish to call upon us. He came after one or two hours, mounted on an elephant, seated in a howdah, which was covered with silver, as he would have it, probably a kind of tin foil, and a large umbrella over his head, himself a short, thick-set, ordinary-looking person, having a cap sitting close to his head, inwrought with gold, and adorned with beads, or perhaps precious stones, and topped with a golden bulb. This elephant was preceded by an English fife and two or three drums, and followed by another elephant, on which were two huge native drums and as many persons making sad discord. The throng attracted by such a pageant was quite numerous. When the gooroo dismounted, the elephant settled back so as to bring his

dignified freight some two or three feet nearer the ground, and then his ear, shoulder, and knee formed the ladder of descent. The priest then came into the room with a broad metal plate of fruit and three or four lotus flowers (a large species of the water-lily, but of a beautiful pink color,) after presenting which he took a chair. Some time was consumed to very little purpose, unless it be of importance to talk much of the favor of great men and thus show one's own importance. I called in the children as soon as I could, and allowed them to repeat some of their lessons, and he heard the account of the creation, the story of Adam and Eve, and the like for a few minutes. He was slipping through his fingers nearly all the time a string of the sacred beads, one by one, and muttering over to himself his orisons. The beads were beautifully trimmed with silver. When I inquired into the advantages of such unceasing ceremony, he gave me to understand it was an act of piety, and he seemed to wish I would not notice it. I said some of his own people had declared the vanity of such acts, and quoted the verse, "How many incantations in vain have I uttered and finished. Again, How many," etc., which evidently made him uneasy. I gave him some of my views of the duty of a priest or teacher, and signified that in my opinion it would be the greater charity for him to go back to the king of Mysore, (from whose territory and under whose patronage he roams,) and establish schools, introduce such books as those from which the children had just been reciting, etc.; but as that would be a work, and not a display, it did not strike him favorably. When I spoke of salvation by Christ Jesus, and him alone, he replied, "Christians too worship images," and stretching out both arms as far as he could, pointed with his fingers to the centre of the hands where our Savior's were pierced, and said, "Such is their worship at Pondicherry;" and reclining his head, as if through langor and fainting, he gave a most melancholy caricature, of what may be supposed to have been the agonized appearance of the Lord of Glory, when he hung bleeding and dying upon the cross. I told him that Christianity required an entire renunciation of all idolatry, and that persons who could make an idolatrous display of the scenes of Calvary could not be even called Christians. He spent perhaps an hour and took leave, going off with the jargon of good music spoiled by the great tom-toms, and leaving behind his herald, to

speak of the gifts great men had made him. I gave him a copy of the Psalms of David, assuring him it was one of the best of all gifts. After this herald had gone out, he summoned resolution enough to send back a request by another for wine or brandy "for a sick elephant." But as both the elephants had been to see me, and had just left in good spirits, I declined, and the man went off.

*September 11.* A day or two since, while returning from one of the out-schools, I met some of my scholars in the north quarter of the town, and went with them to their houses. The parents seemed to welcome me cordially, and after I had looked into their houses and made some inquiries about their domestic comforts and habits, as I was in the principal room of one of the houses, I was asked to pray by one of the children. I said they might call in their neighbors. They did so, and we had a very pleasing and to me novel meeting.

Visited the out-schools and found much to dishearten and somewhat to encourage. It is the season of the annual festival, in which all classes do homage to their implements—the boys to their book, the tailor to his needle and scissors, the carpenter to his chisel, adze, etc., the farmer to his plough, etc., in which they (some classes) offer bloody sacrifices. (See Habakkuk i: 16.) This festival has carried away the multitude, and, except in the obscurer villages, the fasting and feasting and phrenzy precludes applications for books, and we can expect little more than that the scholars should retain former lessons. At Mungamanootto the old Roman Catholic pandarum is repainting and adorning the images, and as our school is in the porch of their temple, the lessons of the children are poorly got, either from this or some other cause. Many of the children have been out gathering the flying ants for food, after the rains.

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### Singapore.

REPORT OF THE MISSION, DATED FEB.  
1ST, 1841.

#### Girls' School—Printing—Boys' School

THE girls' school contains ten pupils who are bound to the mission for the term of four or five years, in order to secure their attendance for such a length of time as shall enable them to be benefitted by their knowledge. The mission feed and clothe the pupils. The following ac-

count gives some insight into the domestic habits of the Chinese of Singapore.

It is no uncommon thing for Chinese parents to sell their children. The price of a child varies according to its age; a very young child, as we are told, is worth more than one of eight or nine years. One very young, they say, soon forgets its natural parents, and will consider its owners as its own parents. Geng was sold for fifteen dollars. She had been sold once before, as we were informed, for thirty dollars, but the purchaser, when she found that Geng was bound to us for five years, refused to take her. In all cases the Chinese who buy children in this way treat them as their own children.

After giving some account of the studies pursued in the school, and the useful kinds of labor which were taught the pupils, the missionaries proceed—

All the children, when they first came, spoke the Malay language only. After they had been with us about six weeks, they were required to use the Chinese only. They found it difficult at first to leave off their mother tongue, and were quite mute for a week or two. But now they are not at all wanting in that chit-chat so common among children, and almost all their intercourse with us, and all with their Chinese teacher is through the Chinese language. It is very rarely that we hear a single Malay word from any one of them.

The meetings for the religious instruction of the Chinese are attended by from six to fifteen hearers, besides the girls of the school. Of one of the hearers it is said—

I would here remark that the old block-cutter, to whom an allusion was made in our last report, has been a constant attendant upon both of these meetings. Although he sleeps on the hill, a mile and a quarter from the mission premises, he has not failed to be present but a single time, either in the morning or at night; and not unfrequently the nights have been dark and rainy, and the roads muddy. He takes a part in the exercises of the prayer-meeting. He has not yet made up his mind to receive baptism, which, by the way, may be considered as one of the best tests of piety among the Chinamen; yet he has no doubt very serious thoughts, at times, upon this subject. Not long since I asked the Hokien teacher, just after the old man (he speaks

the Canton dialect) had led the meeting in prayer, what he had been saying. He replied that the old teacher had been saying, "My heart desires to pray, and does not desire to pray; my heart wishes to receive baptism, and does not wish to receive baptism. My heart is very bad."

These meetings have been useful, I am persuaded, to the converts; their views upon the subject of religion have been enlarged, and very evidently a more fervent spirit of prayer has been cultivated.

Besides attending these meetings, the girls, early on Sunday mornings, attend a Malay service in the London Mission chapel, and an English service at five, P. M., at the same place. They are always present at family prayers morning and evening. Before going to bed they kneel and repeat a short prayer which they have learned.

By a reference to the list of Chinese printing, it will be seen that the amount of printing done during this year exceeds that of last year by 694,402 pages. The number of tracts and books issued from the book-room has also been greater than the number for the last year.

The boys' school begun the year with forty pupils, and when this report was written the number was fifty-three. The whole number of boys offered during the last year was thirty, while only nineteen could be taken into the school. The improvement of the pupils has been considerable.

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### SIAM.

#### JOURNAL OF DOCT. BRADLEY AT BANKOK.

THE first extract given below will show how the missionaries feel in view of the deficiency of the receipts of the Board to meet the wants of the missions.

*July 25th, 1840.* Received a large package of papers and letters from America last evening. These bring the trying intelligence that the Board is yet sadly crippled in her operations by the inadequacy of its pecuniary resources. This information leads me to feel more than ever the necessity and privilege of prayer. Importunate and believing prayer will open and enlarge the hearts of Christians, and lead them to act according to settled principle, and not by excitement. This would speedily relieve the great embarrassments of the missionary Boards, and would make all the mis-

sionary stations prosperous. Oh that these trials might lead me, and all my colleagues, and all missionaries, and all the officers of the missionary Boards to place more confidence in prayer than in all other means united.

As I was returning from my work, in passing through the wat grounds, saw an aged man bow down to worship the pagoda. I felt constrained to ask him why he did it. "Why," said he, "I am accustomed to do so, and therefore I do it." What do you worship there? There is nothing but brick and mortar. God is not in it. He did not build it or direct to have it built. Are you not foolish in worshipping thus? His soul-satisfying reply again was, "It is the custom." This is the reason which all the Siamese give for their worship, when closely interrogated on the subject.

#### *Sabbath Services—Notions about Transmigration.*

The following may be taken as a general description of the manner in which Doct. Bradley spends the Sabbath.

*August 2.* Lord's-day. A day of hard labor. Lectured my household in the morning on the tenth chapter of John, which produced unusual interest. At twelve at noon went to the tract-house and labored till two in the afternoon. An interesting crowd attended me. The presence of the Delhi doctor, with his long beard and heavy turban prevented an uproar and the open scoffs of those who would otherwise have shewed themselves. This doctor is a Mussulman, old and venerable looking. He seems to be desirous to hear me preach, and is generally present. It does not appear that he is prejudiced against the gospel by his former religious tenets. Why may I not hope that he will be converted to Christ? He can understand me quite well in the Siamese tongue.

At half past four in the afternoon held English exercises at my house. Several of the English residents, visitors, and sea-captains, and a good part of a ship's crew were present, besides a majority of all the missionaries.

7. A young Siamese, a frequent visitor at the tract-house, came to see me at my residence. He appears to be inquiring with considerable interest after truth, though he is probably far from being deeply concerned for his soul. There are thousands of persons in Siam just in this state of mind. They are quite interested in reading christian tracts, and

they would like much to have the questions settled in their own minds, What is truth? and, Which is the right way? This young man expressed a decided approbation of many of the doctrines which we teach. But the doctrine that souls do not return from heaven and hell to dwell in human and animal bodies on earth and thus perpetually transmigrate to and from the three worlds, he was not prepared to credit. The prevailing idea of these Boodhists is that the work of creating souls has long since ceased, and that now all that are born into the world come in consequence of transmigration. Consequently it is very difficult to make them realize at all that the creating power of God is displayed in their conception and development. They say in their hearts, and by all their precepts and practices, that there is no God; that all things in heaven and earth now continue in existence by an inherent power of eternal order of things. I have met with many like this young man, who strongly resist the christian doctrine that one short life is all the probation that man will have; that when once the soul sinks to hell, it is doomed to eternal anguish. So long as they can flatter themselves that if they fail of salvation by the present probation, there is hope of enjoying another, they quiet their consciences and care little about making efforts to become holy. It is not surprising that the Siamese do very generally contend against any innovations of this soporific doctrine of transmigration.

#### *Fear of Opposition—How Honesty in Business is regarded.*

8. Had an interesting season at the tract-house. Did not want at all for hearers, and was favored with freedom in illustrating divine truth. Pawtete, a middle-aged man, and one of the tallest in the kingdom, was present. He was formerly one of the most constant, intelligent, and interesting of my attendants. This Pawtete, I had hoped, was a believer in Jesus. I inquired how he succeeded in practising according to the instructions of Christ while absent. The amount of his answer was as follows: "I often thought of him and tried to serve him, but found it exceedingly difficult in consequence of the pressure of business and the derision of my friends and acquaintances. If they saw me advocating and practising according to the instructions of Jesus, they would call me a fool. They proposed that I should prove the power of Jesus to save me from hell by



setting myself up for a target. If under such circumstances I should escape unhurt, they said they would believe in him. Now, placed as I was, what could I do?" he inquired. Thus the way was opened for me to preach Jesus Christ as a Savior from sin and hell, which I endeavored to improve in the hearing of many souls. Oh that the Holy Spirit would render my feeble agency effectual to the salvation of some souls.

9. Lord's-day. Was almost overwhelmed with a crowd of souls at the tract-house, which quite deprived me of my usual pleasure in conversational preaching.

An occurrence similar to that mentioned below had happened once before, when Doct. Bradley was exchanging dollars for the current coin of Siam, on which occasion the common honesty of the missionaries had called forth expressions of much astonishment.

13. In receiving some thousands ticals from the prince to-day, I found, after returning with it to my house, that his accountant had again made a mistake in my favor of five ticals. I took the sum and returned it immediately, which was received with great applause in the presence of many persons of rank. I am glad of any opportunity to illustrate the blessed gospel. Such to a Siamese appears very striking, for honesty is one of the most rare virtues of this people.

In not a few instances, as Doct. Bradley mentioned in the former parts of his journal, had he met with ridicule and scoffing, similar to what is mentioned below, and at sometimes no little disorder had prevailed.

September 1. Met with much contempt and derision at the tract-house, and also in returning from it. One man, having received a tract, went out into the highway and tore it to pieces before my eyes. It gave me an occasion to speak to those about me of the heinousness of despising the word of God. There were some who appeared to feel it and were solemn. A company of young men and boys followed me in my way to my boat, and said and did many things to excite laughter and derision. Some one or more went before, and with a part of a torn tract made an image of a person hanging on a cross, which they fixed on the end of a stick of bamboo and stuck it up in the way. Contempt of this kind I generally pass by without a word. It is painful to think that the gospel will in all proba-

bility become a savor of death unto death unto thousands of this people.

*A Political Rite—Religious Conversation with Rulers—Use of Opium and Alcohol.*

24. This is the day for all the officers of the Siamese government to renew their pledge of devotion to their king. This is done annually. There has been, as usual, a general turn out to drink the water of the covenant at the palace. This custom furnishes an apt illustration of the sacrament of the Lord's supper and baptism. Those officers who do not observe this custom and present themselves at the palace for the purpose, are looked upon by the king with a suspicious eye. No man is allowed to have an office who will not give this pledge; and none is allowed to retain his office who absents himself without a good excuse. Such illustrations are worth a great deal to the preacher of the gospel.

October 5. Nai Nak, one of the most respectable merchants of this city, called upon me to-day, as he is accustomed to do frequently. I was constrained to deal more faithfully with his soul than I had done before. I reminded him that as he had read the most of our books, and had become quite well acquainted with Jesus, who had suffered and died for him, his sins would be much increased, if he neglected to love and serve him. I labored to shew him the turpitude of his sin in neglecting to save his own soul, and the great probability there was that he would have at last to make his eternal home in hell. He was solemn and evidently felt unhappy. After a little silence he said, "It will be exceedingly difficult for you to make any disciples from among the Siamese." Why do you think so? said I. "Why," said he, "the Siamese will whip them to death." Now I suppose that this reply indicates the fears of hundreds and thousands in Siam. All are in some sense slaves and have their masters whom they fear more than God. There seems at present to be little danger that any Siamese will seek to be admitted to the church of Christ without a radical change of heart, which will lead them much more to regard things that are unseen and eternal than those that are seen and temporal. Oh that the Spirit of God would descend upon them and cause them much more to fear him who is able to destroy both soul and body in hell.

6. Had occasion to visit prince Chou-fah, in company with Mr. P. While

waiting for him to eat his breakfast, I took a part of the time to preach the gospel to his superior wife, as she was surrounded by ten or fifteen inferiors. She excused herself from becoming a disciple of Jesus, on the ground that she had already a religion, and that it would be wicked for her to forsake it. I inquired if she had thoroughly examined the foundation of her religion. "No," she said, "I have not done it; but my father and mother trusted in it, and I follow their example." I asked her if it was safe and wise to believe just as her parents did and make no inquiries touching the foundation of their faith? She said that she was too young when she began to worship in that way to examine the evidences of her religion. But, said I, are you too young now to do it? At this question she was embarrassed and shuffled about to turn the topic of conversation. I spoke of the love of Jesus, and the blessedness of those that trust in him, and the final ruin of all who do not embrace him as their Savior. She inquired if all that do not trust in him will go to hell? I unhesitatingly answered in the affirmative, and labored to shew that her soul was in jeopardy and would be eternally saved or lost according to her conduct in the present life.

23. Have just prepared a tract on the effects of opium-eating and smoking upon the bodies and souls of men, and the distress and ruin it brings upon families, communities, and nations. Notwithstanding the vigorous efforts which the king has made and is still making to rid the country of this curse, it finds its way here somehow, and many still are smoking away their lives with it. This evil is intimately connected with the use of ardent spirits and gambling, each of which I want to handle by the mighty engine of the press. It is but too plain that the use of strong drink is rapidly growing upon the Siamese. When I first came to Siam, a little more than five years since, it was very rare that a drunkard could be found in Bangkok, except among the Indo-Portuguese. But now you may smell the arrak fumes in almost every company of tract-beggars, and see many drunken Siamese any day by watching the crowds that pass the tract-house. The causes of this rapid increase are probably, the increased manufacture of spirits from the refuse molasses of the sugar establishments. The manufacture of sugar is here rapidly increasing, and consequently the means for and the temptations to the manufacture of spirit are increasing in the same

proportion. Many opium-smokers, finding it difficult to procure their wonted comforts, have probably resorted to the use of ardent spirit for a similar object. I tremble in view of the dangers to which the inhabitants of this country are exposed from the use of ardent spirits.

### Sioux.

#### LETTERS FROM DOCT. WILLIAMSON AT LAC QUI PARLE.

#### *Interest in Instruction—Health—Respecting Increase or Diminution in the Number of the Sioux.*

AFTER remarking that the best time for introducing the gospel to the Sioux is fast passing away, and that temptations and various corrupting influences are increasing upon them, Doct. Williamson proceeds under date of 15th December, 1840—

Indians from near the Mississippi river already begin to bring whiskey into this neighborhood, to the no small detriment of those here. This excepted, our prospects of usefulness here are as favorable as in times past. Mr. Renville is more zealously engaged in giving religious instruction, than at any former time, and thinks the prospect of a great and favorable change among this people better than at any former time. He says that more than a dozen resort to him almost every evening to be catechised and instructed. Some of the principal men here, who have never attended our meetings, have told me that the men will all listen to us before long. I believe they have been all deliberating on the subject, and I think many of them would now be willing to attend our meetings, but for fear of the Indians below.

Mr. Riggs has made and continues to make rapid progress in learning the language. Within a year, he has done much in the way of translations and he now speaks the language with fluency and apparent ease. For the last six months I have been engaged much of my time in attending on the sick and giving out medicine. There has been much more sickness, both among the natives and ourselves, than in any former season. In consequence of sickness our schools has been interrupted a little, but we all have pretty good health at present, except Miss Huggins. She is not yet able to teach, having been unwell about two months; but we hope to keep up the school, and, if the Lord gives us health

and strength, to do more in the way of teaching than we have done in any winter heretofore. More of the Indians have already returned to spend the winter in this neighborhood, than I have seen here in the winter before.

I have mentioned that there has been much more sickness here than in years past; there have been also more deaths. Yet the deaths in a year only amount to about one thirtieth of the population, which scarcely, if at all, exceeds the number of births. In previous years I believe the number of births has considerably exceeded that of deaths. I am particular to note these things because I am pained by the reiterated cry that the Indian race is about to become extinct. A cry, which, I believe, is doing the race more injury than all the oppression inflicted on them by the civil government of the United States, and of the several states. Is it not owing to the influence of this cry that the poor wandering Indians are left to perish in their ignorance, while many missionaries are going more than half round the globe to carry the same gospel, which is the power of God to the salvation of Indians as well as others—to carry this gospel, I say, to those who are no more needy, and who will not permit them to proclaim the truth publicly? When I think of the condition of the Indians, the obligations of the Christians of the United States to give them the gospel, how easily they might give it to every tribe in North America in a few years,—and see how, instead of doing this, they are listening and repeating the false cry that the race is destined shortly to become extinct, my heart sickens. If there was clear evidence that the race must become extinct, it would not take away the obligation of the command to preach the gospel to every creature; but as many regard the matter in this light, it is a matter of great importance that a thorough examination of the evidence on which this assertion rests should be made and the result published. Correct answers to the following inquiries would throw much light on this subject and perhaps some one who has access to the proper sources of information can be induced to investigate it. What success has attended missionary labors among the Indo-American race, compared with like labors among other races in modern times, viewed in reference to the years of labor performed by those who were capable of preaching to them in their own tongue? What has been the success in reference to the money expended? Have any

tribes to which the gospel has been preached become extinct? If so, what are their names, and what were their numbers? Has any thing similar occurred in other parts of the world? Taking the several tribes to which the gospel has been preached altogether, have they diminished more than the inhabitants of the Society and Sandwich Islands and of New Zealand have done in the same time? Has a similar wasting away of the inhabitants of South Africa occurred in the same time? Did not a like diminution occur among the inhabitants of Western Asia, Northern Africa, and Southern Europe during the first eight or ten centuries of the christian era? Does history furnish any example of a heathen people living in close contact with Christians, and yet neither embracing the truth nor wasting away? What connection have these things with the declaration, The nation that will not serve thee shall perish?

Writing again, 24th May, and after further opportunity to ascertain the facts and make comparisons, and having given more special attention to the subject, Doct. Williamson is led to confirm what he said in December, relating to the number of deaths among the Sioux, compared with the number of births. He is, of course, prepared to express the opinion that the tribe is rather increasing than decreasing in numbers. The same was clearly ascertained to be true in regard to some other of the largest tribes within the territories of the United States during twenty years preceding the coercive measures employed to remove them.

You will rejoice to hear and know that the manifestations of the Lord's loving kindness and tender mercies towards us are not diminished. In no former year have we had to record more and greater manifestations of his goodness, than in that which is now past. It is true, both we and the people among whom we labor have suffered more from sickness the past year, than in any other since this mission was commenced; but even in this respect our sufferings are small compared with what our brethren in other parts of the world have been called to suffer. Though threatened death has not yet been permitted to enter our dwellings to call away any of ourselves or of our children, among the native population about us the number of deaths has been greater than in previous years; but it very slightly, if at all, exceeds the number of births; and if we take in two years, the number of births exceeds that

of deaths. I have paid more attention to this matter, because so much is said about the wasting away of the Indian population. I am constrained to believe that some things formerly communicated to you by myself, as well as others, in respect to the diminution of the number of the Dakotas, were incorrect. The information was derived from those who were and still are considered good authority, and justly so in most matters. But I find that where large numbers are concerned, men unacquainted with arithmetic, and unaccustomed to writing down their thoughts, must not be very much relied upon. I have recently conversed with some principal men of some of those bands of Dakotas near the Missouri, who were represented to have suffered most from the small-pox some years ago. They pretend to tell exactly the number of men who died of that disease; and though it was considerable, they make it not more than one fourth as great as we were formerly led to believe it to be. During the past winter I have inquired of several of the more intelligent men of my acquaintance, whether the number in this band has increased or diminished since they can remember; and the prevalent opinion of those with whom I have spoken on the subject is that they are on the increase. When Carver visited the Sioux, a little upwards of seventy years ago, he says the number of warriors in all the bands was about 2,000. The lowest estimate of late years make them more than twice that. These things lead me to think that there is good reason to doubt whether, if the bands be all taken together, the Dakotas have at all diminished in numbers within the last fifty years. This is contrary to what has been often published, and what I have myself formerly written. But if I have aided in circulating a false report, there is the more need that I do what I can to correct it. Great injury has been inflicted on the Indians by representing that they are about to become extinct.

#### *Preaching—Church—Schools.*

I shall now proceed to give a brief account of the several departments of our labor.

I think we have heretofore given an account of our manner of conducting our religious services. We occupy the time chiefly in singing, reading such portions of the Scriptures as are translated, and in prayer, all, of course, in the native language. In our meetings at eleven, A. M., on the Lord's-day, a part of the time is

always spent in what is more commonly called preaching, making such exhortations and explanations of the Scriptures as we are able. In twenty-one complete months which have elapsed since my return from Ohio, our average native audience at this meeting has been thirty-eight. The average for the last six months has been forty-eight; which is four more than the average of the corresponding six months of the preceding year. All the members of this mission, when well, always attend this meeting, and if counted, would make the average seven higher. At three o'clock, P. M., we have religious services in English, which of late are usually attended by about half a dozen; besides the members of the mission; but we do not know that any of these understand English enough to be profited by what they hear. At five or six, P. M., we assemble again for singing and prayer in the Dakota language, usually at the house of Mr. Renville. The average attendance at this meeting is not much less than in the forenoon. We have usually also one or two week-day meetings, mostly at the house of some of our native members, for the purpose of further instructing those belonging to the church and those who are desirous of joining us. I have not kept an account of the numbers attending these meetings, but suppose the average to be between eight and ten. In the winter nearly twenty have sometimes attended. Mr. Renville, in the winter, when he is most at leisure, has many meetings at his house, in which he catechises and instructs such as are desirous of being instructed. Were our knowledge of the language more perfect, we might do more in the way of preaching. As it is, I have so much to learn that I still consider the acquisition of the language my principal business.

We are almost daily visited by individuals who do not attend our meetings, and we often spend considerable time in urging these to attend to the gospel.

Since our report a year ago nine individuals, two men and seven women, all full-blooded Dakotas, have been baptized and received to the communion of this church. These are the first full-blooded Dakota men who have had the courage publicly to renounce the superstitions of their ancestors. We hope their example will ere long be followed by others. These two are men between thirty and forty years of age; and though not remarkable for talents or acquirements, they have been counted respectable among their people. They are and will



be much tempted and persecuted, but our gracious Master has promised to keep those who trust in him, as we hope these do. Within the year thirty-two children have been baptized.

It is now nearly six years since the establishment of the mission, and it may be proper briefly to review the Lord's gracious dealings with us and his people.

In the year ending May, 1836, three persons were received on examination as members of this church; in that ending 1837, four; in that ending 1838, nine; in that ending 1839, ten; in that ending 1840, five; and in that ending 1841, nine; forty in all.

Of these, two have been and still are suspended from the privileges of the church. One has died in the Lord, as we trust, three have been dismissed to unite with the church of Christ elsewhere, of whom we have reason to fear one has apostatized. Leaving thirty-four at present in good standing, besides persons connected with the mission.

Of the whole number received only one speaks English and two French. Some of the others understand a little French and English, but cannot be said to speak any language, except Dakota. The one speaking English is no way related to the Indians. All the others are born of Dakota mothers.

Of the whole number received to communion ten had been previously baptized. Thirty adults and eighty children, in all 110, have been baptized here, not including one adult and several children baptized by Mr. Riggs and myself in the neighborhood of Fort Snelling, but including eight children who have no Indian blood born and baptized here. Of the children baptized six have deceased.

For several months in the winter we had a Sunday-school, averaging about twenty scholars. But sugar-making dispersed them, and we have not since collected them. When the time and circumstances shall seem favorable we purpose to try again.

In their endeavors to teach the Dakota men to read, whether by their own efforts or by native teachers sent forth to bands at some distances, the mission had little success last winter, and indeed the men of the tribe seem less inclined to learn than they did some years ago.

The schools at the station have been somewhat interrupted by the ill health of the teacher, but the whole number of names enrolled during the year is males forty-five, females fifty-six—

101 in all. During the winter term the female school averaged daily twenty-one or two, and the boys fourteen or fifteen; in arithmetic thirteen, English eleven, geography three.

There are about twenty females at present who can read so as to understand what they read, which, I suppose, is about twice as many as could read a year ago. Owing to the mildness of the past winter the male scholars attended so irregularly that there is but little apparent progress in the male department, except in arithmetic, in teaching which more has been accomplished than in any preceding winter.

In that most discouraging and fruitless of all our labors, attempting to teach English, I think more has been accomplished the past year than in any that preceded it. Still in that department the results do not answer to our pains.

#### *Spinning, Weaving, and Knitting— Medical Practice and its Effects.*

The females who attend school spend, on an average, at least as much time in learning to spin, sew, knit, etc., as in learning to read and write. Within a year the Indian women, with some aid from Mr. and Miss Huggins, have spun and wove twenty-eight yards of flannel and blanketing, and they have considerable spun but not yet woven. Much of my time for a year past, I suppose more than one third, has been occupied in preparing medicine and administering to the sick. This is more properly missionary labor here, than might at first be supposed; for we cannot persuade the people to listen to the gospel till we convince them that we have as much power over disease, without the idolatrous incantations of the devil over the sick, as they have with them. With most who live in this neighborhood, with the blessing of God on the medicines given, I have succeeded in producing this conviction; and there is scarcely a family in reach, who do not now come to me for medicines, though some still employ the conjurers also. In this and various other ways, promoting the temporal welfare of this people, we are convincing them that we have both the ability and disposition to be useful to them, and thus doing what we can to incline them to listen to the gospel. We think we can see evidence that God has blessed our labors, not only in turning a few of the people to himself, but in causing them generally to think and feel more favorable towards

us and our object. Most of the principal men still refuse to attend our public worship in their language, but we have many opportunities of addressing them personally and they will acknowledge to us that what we say is right and good, and that it would be better to follow it; but because they are afraid of those living elsewhere, they cannot. This, I suppose, is partly flattery, and partly ex-

presses the real state of their minds. Hoping that the time is near when this people generally will be disposed to listen to God's word, we intend, if we can hire assistance, to build a house purposely for meeting and schools, so as to accommodate a considerably larger number than we have hitherto been able to do.

### Proceedings of other Societies.

#### ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

Of this papal society, whose centre is at Lyons in France, a pretty full account was given in the numbers of this work for January and February last. From the annual report for 1840 are taken the extracts and statements which are found below. Of the amount of its receipts and the sources from which they were drawn the editors of "The Annals," its periodical organ, remark—

The receipts of 1840 amount to nearly 2,500,000 francs, (£100,000—about \$500,000). The contributions of France form a sum of 1,370,000 francs, (£54,800.) The inundations which have wasted the provinces of the south-east of this country, though they have called for immense assistance to alleviate vast wretchedness, have nowhere arrested the progress of the institution. Piedmont continues to rival France. Tuscany and the Roman states augment their alms; and the kingdom of Naples begins to assume that rank which becomes this rich and pious nation.

The mite which Spain sent us last year has increased a hundred-fold: in the midst of political tempests, notwithstanding the pecuniary exhaustion which they produce, and in spite of the necessities of its churches and clergy, the evangelizing spirit of this great people is not extinguished: they still recollect the glorious time, when their civilizing movement extended from the Antilles to the Philippines, and from California to Chili. They remember that Spanish priests have obtained one half of the crowns which have been won by the churches of Tong-King. Bavaria, in raising its contribution to 207,000 francs, (£8,180,) for a population of four millions, exceeds the other nations in the proportion of its receipts to the number of inhabitants. We must also mention Switzerland, where a village of the lower Valais counts three hundred subscribers among two thousand persons. In Belgium, the yearly tribute has increased in a remarkable manner. In England and its colonies the work suffers no interruption. But above all, we must not omit Ireland; her poor but generous population, for the cause of the Faith, have sent as their alms, £6,549.

We cannot but speak of the interesting source whence our funds are derived: wealth, it is true, makes generous sacrifices; and lately 13,000 francs were given by an Italian nobleman; but the mass of our receipts are the savings of the poor, the little sacrifice which infancy joyfully

offers, the fruits of the privation which the old impose on themselves. In some parishes of the Upper Alps, the mountaineers retrench a part of their frugal meals in order to pay the holy debt. And surely such offerings cannot fail to be pleasing to God. By them the ways which were closed are opened again; and the deserted asylums are re-peopled. The religious of St. Francis resume the way to Arabia, and in another direction, crossing the Himalayas, carry, in the north, the advanced posts of Christianity into the heart of Cachemire. The disciples of St. Dominic restore in Mesopotamia their forsaken missions, and the establishments of the Carmelites receive considerable reinforcements in Syria, Persia, and Malabar.

Thus is the evangelical net cast over the East by the "fishers of men" of our time. Thirteen new missionaries have departed for the Archipelagos of Oceanica, where the liberated church of the Sandwich Islands, and the fifteen thousand catechumens of New Zealand, anxiously await their arrival.

The great effects produced from such small resources enable us to estimate the vastness of the good which might be accomplished with more ample means, and that, however rapid may have been the extension of the association, the future presents a still greater work to complete. The contribution of 2,500,000 francs, (£100,000,) from one hundred and twenty millions of catholics, supposes only one subscriber for every one hundred and twenty inhabitants, and shews what an immense field for labor remains yet before us.

As the society had 802,941 francs on hand at the beginning of the year, the whole sum at its disposal for the year was 3,276,519 francs, or about \$640,000.

The total of expenditures was 2,643,265 fr., or about \$520,000. Of this amount 216,660 fr., about \$41,000, was expended for missions in Europe; 977,384 fr., or about \$194,000, for missions in Asia; 137,374 fr., or \$26,000, for missions to Africa; 820,664 fr., or \$163,000, for missions in America; and 252,666 fr., or \$50,000, for missions in Oceanica, embracing the islands of the Pacific and Indian Oceans. The balance remaining on hand is 633,254 fr., or about \$12,000.

Of their periodical, entitled *The Annals*, the number of copies issued is increased by 30,000, over what it was in 1839. The statement of the editors is given below.

One hundred and twenty thousand copies of the *Annals* are now printed, namely, 63,000 French, 17,000 German, 16,000 English, 12,000 Spanish, 4,000 Flemish, 18,000 Italian, 2,000 Portuguese: this number, published six times a year, gives a total of seven hundred and twenty thousand copies. The number published in the course of the last year has been somewhat less on the average than this: but there must be added, besides, the printing of the *Gleanings*, *Prospectus*, collectors' sheets, etc., in all languages, as well as the re-printing of several of the old numbers.

**SURVEY OF THE UNITED BRETHREN'S MISSIONS, DEC. 1840.**

AFTER gratefully acknowledging the divine goodness shown to the missions during the year, the report proceeds—

The accounts from our Greenland stations have been, generally speaking, of a cheering nature. A large numerical increase is not to be expected in this thinly-peopled region, no heathens being left on the whole west coast. And the few heathen visitors from the east coast, who have occasionally come to Frederiksthal to traffic, have hitherto manifested no disposition to receive the gospel.

Our brethren, in consequence, regard the schools as a most important sphere of usefulness, and hope to be enabled to erect a warm and commodious building for this purpose at each settlement. Favorable testimony was borne at all the stations to the diligence and love of learning evinced by the children; and the annual examinations, at the close of the winter attendance, were very satisfactory.

The same remarks are applicable, to a great extent, to our four Esquimaux stations in Labrador. We would gratefully mention the kind assistance received from the British and Foreign Bible Society and the Tract Society, in printing at their own cost the translations made by our missionaries of portions of the Scriptures, and other useful books, into the Esquimaux language. Similar proofs of cordial interest in our labors have been afforded by the American Tract Society. At Hebron, the northernmost, and most recent of our Labrador settlements, our brethren had the pleasure to welcome several families of heathen Esquimaux, who had come from the north, to place themselves under instruction. At Nain, the intercourse of our Esquimaux with European traders in the south had a prejudicial influence on their spiritual course. At Hopedale, on the contrary, several families, who had been led astray in former years, had returned with every mark of sincere contrition. During their abode amongst their heathen countrymen, they had taught them to read, and a desire to become acquainted with the Word of God was thus excited, which our brethren rejoiced to satisfy.

The facilities for obtaining the means of sustenance in these polar lands vary with the state of the ice and the weather, and scarcely a winter passes in which want is not experienced in one district or other.

The emigration of part of our Delaware congregation in Upper Canada, to the territory beyond the Missouri, appears to have had a beneficial influence, both on the portion remaining at New Fairfield, and on the emigrants themselves,

who have settled at Westfield, on the Konzas river. On the other hand, the hopes cherished by our missionaries among the Cherokees, when following their little flock to the Arkansas, have not as yet been realized. The barren Fork of the Illinois, where they hoped to have found a permanent asylum, has proved an unhealthy situation, and the irritation prevailing between the different parties into which the nation has split, has operated unfavorably to the mission. Our brethren have removed to Beattie's Prairie, with part of their Indians, and have erected a temporary dwelling, intent on prosecuting the work, in reliance on the help of the Lord. They commend themselves, in these circumstances, to the remembrance and prayers of their christian friends.

Of the extensive mission-field in the British West Indies, the portion assigned to our church has shared in the general progress. A new church was solemnly consecrated at Bethany, in Jamaica, on the 7th of May. At Lititz, the new station commenced last year in the Savannah, a wide sphere of operation presents itself among the ignorant multitudes of colored people who were destitute of instruction, both in divine and human knowledge, till our brethren visited them, but who now are very diligent in their attendance at church. In Antigua, the two divisions of Popeshead and Five Islands have been partially detached from the large and overgrown congregation at St. John's, which numbered more than 5,000 souls. In Barbadoes, a weekly service has been commenced at the school-house at Clifton-Hill, which is well attended. The churches at Basseterre and Bethel, in St. Kitt's, having long been unable to contain the multitude of hearers, the foundation of a new church was laid, at the former place, September 16th, and a similar erection is in contemplation at Bethel. Our brethren in all the stations, were intent on promoting the work of education to the utmost of their power. Numerous schools have been built in the last few years, the expense of which has far exceeded the sums received for this object.

We noticed in our last year's report, that a new period appeared to be dawning upon the mission in the Danish West Indies, the government having determined to provide christian education for the whole negro youth; while at the same time, the English language was gradually supplanting the Creole.

Towards the end of June, governor-general Von Scholten, the promoter of the new system of education, returned from his visit to Europe, and our missionaries at St. Jan received instructions to commence schools, both for free people, and for the children of the slaves. May the Lord lay his blessing on these beginnings: of an improved system, which, under present circumstances, will be attended by a variety of difficulties.

The station at Demarara in British Guiana has been relinquished, owing to a variety of unfavorable circumstances.

In Surinam the work is continually on the increase, and new plantations are from time to time thrown open to the reception of the gospel. As the slaves on these estates are buried in heathenish ignorance, our brethren felt much pleasure on being able to commence a school at Charlottenburg, for a number of negro children, selected from the surrounding plantations, hoping that they may in time help to disseminate the truth among their fellows. A station has been begun at Salem, on the Upper Nickerie.

A church is already building, towards which various friends to missions in Holland have contributed largely. The negroes on the neighboring plantations have full liberty to attend divine service, and manifest great desire for christian instruction. A similar spirit continues to prevail among the free negroes at Ginge, on the Upper Surinam, where some knowledge of the gospel has been preserved and disseminated, by means of several baptized members, who still survive from our early mission in Bombay. Having erected a church, they sent our brethren a pressing request, to come and consecrate it. The church was solemnly opened for divine worship, on March 1st; a large company of negroes from the surrounding district being assembled on the occasion, and the presence of the Lord was powerfully felt. Though brother Schmidt returned from this visit with a severe illness, yet he expressed his perfect readiness to comply with their pressing entreaties, that he would go and reside among them, and they are accordingly engaged in providing him a dwelling-house. To meet this extension of our efforts in various quarters, an additional supply of missionaries became necessary; nor was this effected without a trial of our faith.

Our South African mission has been favored with a period of refreshment, after the various heavy trials of an outward nature, by which its members were so seriously exercised in the preceding year. The Lord gave them a fruitful season, so that even the parched and desolated Union began again to flourish, and our settlements remained almost entirely free from the virulent small-pox, which had spread through Cape Town and the whole of its vicinity. Nor was the inward progress of our congregations less satisfactory. The number of inhabitants continued to receive large accessions from the emancipated negroes, who not only showed themselves diligent at work, but manifested an eager desire for spiritual food, so that the solemn assemblies on the Lord's-day, and the festivals of the church, were often extremely crowded. On Easter Sunday, thirty-one adults were baptized at Genadendal, the largest number at one time since the foundation of that settlement. The number of out-stations has likewise been increased, and both among whites and blacks, our brethren rejoiced to see that the seed fell upon good ground. The schools at the several stations, and the seminary for training native assistants at Genadendal, were in a prosperous state. On the Zitzikamma, the new Fingoe station, which has received, from his

excellency the governor, the name of Clarkson, was proceeding in blessing. Already were the hardships and privations, sustained by our brethren in the commencement of this station, rewarded by the eagerness of their charge after the Word of Life. They had the joy to see them flocking from all sides to the preaching, which, on account of their number, was held in the open air, whenever the weather would permit, and was often marked by visible emotion on the part of the hearers. On May 12th, the foundation-stone was laid of a building, intended to serve the double purpose of church and school. The situation of the place in a well-watered and richly-wooded valley, and the industry of its hitherto nomadic settlers in agricultural labor, combined with the beneficent support of government, promise success to this new station. At Shiloh, which is now the residence of more than 300 Tambookies, the little flock of the baptized walk worthy of the gospel. Marauding parties still at times disturb the peace of the district; but hitherto the settlement has been graciously secured from harm by the watchful care of God.

Of the 241 missionaries distributed in fifty-three stations at the close of 1839, three brethren and five sisters have departed in the course of the year, and five persons have returned to Europe; on the other hand, eight brethren and six sisters have been called into the service, so that the present number amounts to 242.

The great and increasing call for faithful and qualified laborers for so wide a field, often impels us to prefer the petition which our Lord himself has put into our mouths, "Pray ye, therefore, the Lord of the harvest, that he would send forth laborers unto his harvest;" and all our friends will doubtless join us in this prayer. Our church possesses no missionary college, but our schools have produced numbers of approved laborers in this department, and our ecclesiastical regulations continue to afford many facilities for enkindling and nursing a missionary spirit. The history of our missions affords numerous instances of men, who, without any particular advantages of education, have proved most valuable missionaries. And the services of native assistants will, by degrees, we trust, become more extensively available. In those colonies, where public attention has been directed to the christian education of the rising youth, the time is probably not far distant, when the mission congregations will be assimilated to those of christian lands, and be able to supply teachers from their own body.

## American Board of Commissioners for Foreign Missions.

### RECENT INTELLIGENCE.

**SYRIA.**—Mr. Wolcott left Beyroot 2d May and arrived at Damascus the 5th. The city contains about 100,000 inhabitants.

Having completed the arrangements for having his family reside at Damascus, he returned to Beyroot 12th May, and on the 19th was expected soon to take his family to Damascus.

Mr. Beadle had arrived in Aleppo and met a strong opposition there which seemed likely to prevent his renting any house in the christian

part of the city. The papists were at the head of it.

Writing from Jerusalem, 11th May, Mr. Whiting mentions that the political affairs of the country were very unquiet. The Turkish rulers were oppressive, and inefficient, and not likely to carry on the government successfully for a long time.

**SMYRNA.**—Mr. Temple writes June 19th. There are many most encouraging evidences in this part of Turkey that the Lord has actually



begun his good work in the conversion of a considerable number of precious souls among the Armenians. I have seen and heard more within the last year, indicating the actual presence of the blessed Spirit of Grace, than in the nineteen preceding years of my sojourn in this part of the world. The work of the Lord is begun. I trust it will go on with power.

On the 17th June Messrs. Smith, Homes, and Peabody with their wives, arrived at Smyrna, and as the steamer for Beyroot was ready, Mr. and Mrs. Smith embarked the next day for that place. All were in good health.

CONSTANTINOPLE.—Mr. Dwight writes 15th June—

We are on the eve of great events here. There is now, among the Armenians especially, not only a prevalent spirit of inquiry after the truth, but also a thirsting for deliverance from the shackles of past generations. A mighty battle will soon be fought between the enemies and friends of light and liberty of conscience.

The indications of a thorough reformation among the Armenians are as promising as ever. Lately we have heard of thirty-five individuals of this nation, in a village beyond Nicomedia, who have become enlightened, and are studying the Scriptures as their only guide. This work was commenced through the reading of some of our books, which Mr. Hamlin and myself sent there from Nicomedia last year by the hands of a man who called upon us from that village, and who has become, we hope, a renewed man. His influence there has been important. He comes frequently to Constantinople on business, being a merchant, and while here he attends my meetings and has always much intercourse with us; and then he goes back to his village and relates the wonderful things he has seen and heard. Mr. Hamlin's school which was disbanded is now filling up again. There is an appearance of an out-break of opposition here every now and then, but the Lord restrains the enemy, and our friends were never so bold and determined as at present.

NESTORIANS.—Doct. Grant left Constantinople for the mountain Nestorians, June 4th. The missionaries at Constantinople have since heard of his arrival at Trebizond and his departure from that place for the contemplated scene of his labors.

OREGON INDIANS.—Letters have been received from the missionaries dated as late as 20th March. At some of the stations the usual labors were going on prosperously, while at others there was opposition, and the prospects were disheartening.

ARRIVAL OF MISSIONARIES.—Rev. Ira Tracy and wife, of the Singapore mission, with Miss Brown of the mission to Ceylon, arrived at New York, in the ship Washington, from Madras, August 9th, being obliged by ill health to relinquish their missionary labors.

## HOME PROCEEDINGS.

A NEW PERIODICAL PAPER ISSUED BY THE BOARD.

THE want of a small periodical paper, auxiliary to the Missionary Herald, has long been felt by the Committee. Recently they have issued the first number, entitled the Dayspring, and sent it abroad extensively to ministers, treasurers or secretaries of auxiliaries, agents for the Missionary Herald, members of the Board, and others, with the hope that the papers sent to them will be distributed by them as suggested below.

The statements which follow will give an outline of the designs of the Committee.

The *Object* of the paper is to disseminate as widely as possible information on missionary subjects, by offering a paper on such terms, and by opening such channels for its circulation, that every person who desires may read it.

The *materials* for its pages will be gathered from the unpublished correspondence of missionaries and others, from the Missionary Herald, and various magazines, papers, and books, with such remarks as events and circumstances may call forth from those who conduct it; and the character of all will be that which seems best adapted to promote the object aimed at by the publication.

The *form* of a newspaper is chosen because of its seeming to be most in accordance with the miscellaneous character which is intended to be given to the paper.

The *Terms*. The first number is sent out gratuitously, and perhaps one or two more will be issued in the same manner; but the intention is ultimately to send the paper *only when ordered, and in packages of not less than eight numbers*, and when payment is made in advance. The price will be fixed so as merely to meet the expense of paper and printing. For \$1 a year eight persons or families may each be furnished with the twelve monthly numbers; for \$2 a year, twenty; for \$3 a year, thirty-three; for \$5 a year, sixty; and for any greater sum, at this latter rate.

The *manner of circulating* the paper, will be only by sending out packages of *eight or more* papers. No less number will be sent. The hope is that missionary auxiliaries and associations, churches, Sabbath-schools, etc., will combine to take the paper, with a view to placing the monthly numbers in every family, in every pew, or in the hands of every Sabbath-school scholar, or to bring it before the community in some other similar manner. For \$10 a year it may be placed each month in 120 pews, or 120 families, etc.

*Agency to be employed*. When a package is sent to a secretary or treasurer of an auxiliary,

or an agent of the Missionary Herald, cannot he make arrangements with the ministers or others, for supplying all the congregations, missionary associations, Sabbath-schools, etc., within the bounds of the auxiliary? For example—If the auxiliary embraces twelve towns, cannot three or four public-spirited friends of missions be found, residing in as many different towns, on stage roads, and having easy access to the towns adjacent, who will consent to receive the packages for three or four towns each, and have them promptly forwarded to persons designated in each town, who will severally see that they are placed in the pews, or at Sabbath-schools, or otherwise conveyed to the persons entitled to them; and who will also see that the number of papers desired in each town and the payment *in advance* are seasonably forwarded to the treasurer of the auxiliary, or to the publishers through some other channel.

The reasons for sending the papers in packages, only, and for requiring payment in advance, are, to avoid the labor and expense of issuing so large a number of single copies and collecting the bills.

This is not designed as a substitute for the Missionary Herald, nor to interfere with its circulation; but rather to go where that cannot be introduced.

**THE Thirty-second Annual Meeting of the Board will be held in the City of Philadelphia, beginning Wednesday, September 8th.**

### Donations,

#### RECEIVED IN JULY.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
(Of which fr. S. chh. Murray-st. mon. con. 17; (which and prev. dona. constitute Rev. MILO J. HICKOK an Hon. Mem.)	1,050 00
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
North Falmouth, Gent. and la. 23; mon. con. 15;	38 00
<i>Berkshire co. Ms. Aux. So. Rev. H. N. Brinsmade, Tr.</i>	
Becket, Gent. 40,25; la. 20;	60 25
Curtisville, To constitute Rev. J. T. HEADLEY an Hon. Mem.	60 72
Dalton, Coll.	53 12
Lanesboro', do.	33 00
Lenox, Gent. and la. 140,55; mon. con. 25,56;	166 11
New Lebanon, Cong. chh. R. Woodworth, a rev. pen. to constitute F. M. EVEREST an Hon. Mem.	100 00
North Adams, Coll.	50 00
Sandisfield, do.	60 00
Sheffield, Gent. 94,24; la. 57,69; av. of beads, 3,50;	155 43
Stockbridge, A bal.	12 00
Williamstown, Gent. and la. 315,82; officers and students	

of coll. 119,24; S. par. coll. 27,28;	462 34
Ded. dis. on unc. money,	1,212 97
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	1 53-1,211 42
<i>Brookfield Assn. Ms. A. Newell, Tr.</i>	232 08
Hardwick, A friend,	5 00
<i>Caledonia co. Vt. Confer. of Chhs. E. Fairbanks, Tr.</i>	
St. Johnsbury, E. and T. Fairbanks and Co.	100 00
<i>Chautauque co. N. Y. Aux. So. J. Kenyon, Tr.</i>	
Busti, Cong. chh.	1 50
Carroll, do.	22 65
Ellington, Chh. and cong. 13; ackn. in June as fr. Seneca.	
Jamestown, 1st presb. chh. 19,10; sab. sch. 19,31; A. Hawley, for a child at Sandw. Isl. 20; less dis. 3;	56 41
Panama, Presb. chh.	2 24
Pine Grove, Cong. chh.	10 25
Sherman, do.	34 16
Sugar Grove, do.	2 20
	129 41
Ded. loss on unc. notes,	2 71-126 70
<i>Cumberland co. Me. Aux. So. D. Evans, Tr.</i>	
Cumberland, Mon. con. 11,53; sab. sch. miss. so. for Sandw. Isl. miss. 13,39; fem. miss. so. 5;	29 92
Harrison, P. Eastman and wife,	5 00
Poland, Mon. con.	8 40-43 32
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Ipswich, Mr. Fitz' chh. and cong. mon. con. 47,75; fem. miss. so. 25,25;	73 00
<i>Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.</i>	
Danvers, S. par. gent. 90,50; la. 60,96; mon. con. 26,29;	177 75
Marblehead, Gent.	47 50
Salem, Tabernacle chh. and so. 24; Howard-st. chh. mon. con. 20,44; united mon. con. 12,50;	56 94
Topsfield, Mon. con. 11,36; Mrs. E. Cleveland, 10;	21 36-303 55
<i>Franklin co. Me. Confer. of Chhs. J. Titcomb, Tr.</i>	
Chesterfield, Mon. con.	9 00
Farmington, do.	11 12
	20 12
Ded. expenses paid by aux. so.	25-19 87
<i>Franklin co. Ms. Aux. So. A. Phelps, Tr.</i>	
Deerfield, S. par. coll.	38 00
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>	
Arkansas, S. N. Elmore,	5 50
Burdett, Presb. chh.	21 38
Chenango Forks,	25 03
Fayette, Mrs. McKnight,	2 00
Geneva, Rev. F. E. Cannon, to constitute Mrs. ELIZA CANNON an Hon. Mem. 100; Rev. D. Malin, to constitute Mrs. MARY A. MALIN an Hon. Mem. 100;	200 00
Green,	30 00
Guilford,	25 39
Hannibal,	20 44
Ludlowville, Presb. chh.	6 25
Mt. Morris, For a child at the Sandw. Isl.	10 00
Norwich, Coll. 68,54; mon. con. 17,59; R. Bellows, 15; T. Enos, which and prev. dona. constitute Mrs. ABY T. ENOS an Hon. Mem. 50;	151 13
<i>Plymouth, I. Sheldon, for Martha J. and Mary C. Sheldon,</i>	
Ceylon, 40; coll. 15;	55 00
Sherburne, Coll. 58,25; so. of ind. 39,58; fem. char. so. 22,25;	120 08
Smyrna, Coll. 37,97; I. Foote, Jr. 25;	62 07
	734 27
Ded. loss on unc. money,	3 20-731 07

<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Catskill, Presb. chh. and so.	181 69
<i>Harmony Confer. of chhs. Ms. W. C. Capron, Tr.</i>	
Millford, Mr. Long's so. mon. con.	30 00
<i>Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.</i>	
Berlin, New Britain, fr. R. Hubbard's estate, 29; int. 2,71;	31 71
Middlefield, La.	27 48
Middletown, 1st so.	16 14
Westfield, Gent. and la.	15 50—90 83
<i>Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.</i>	
Temple, Sab. sch. for Mr. Boutwell's sch. Ojibwa miss.	13 91
<i>Kennebec, Me. Confer. of chhs. B. Nason, Tr.</i>	
Waterville, La. for Mr. Hamlin's sch. Constantinople.	15 00
<i>Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.</i>	
Warren, 2d cong. so. mon. con.	22 00
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	
Canaan, S. so.	10 00
Litchfield, 1st so.	5 50
Terrysville, Fem. benev. so. for girl in Ceylon.	20 00
Watertown, Ladies, for fem. orp. sch. Bombay, 12; mater. asso. 3;	15 00
Various coll. by Mr. Loring, 10; less dis. 1,90;	8 10—58 60
<i>Lowell and vic. Ms. Char. So. W. Davidson, Tr.</i>	
Dracut, W. cong. chh. and so. for Sandw. Isl. miss.	22 12
Lowell, 1st cong. chh. and so. sub. 200; mon. con. 65,82;	265 82—288 94
<i>Monroe co. N. Y. Aux. So. E. Ely, Tr.</i>	
Dansville, Presb. chh. and cong. 2,50; la. miss. so. 17,30; Village, presb. chh. 34,25;	54 05
Ogden, Mater. asso. for a child at Sandw. Isl.	12 25
Pembroke, Presb. chh.	6 39
Rochester, 1st presb. chh. 65,25; Brick, do. 40; Washington-st. do. 15; Mrs. M. Dundas, for Mary Dundas, Ceylon, 20;	140 25
Wheatland, J. McNaughton,	5 00
Wilson, Presb. chh.	13 66—231 00
<i>New Haven City, Ct. Aux. So. By W. G. Hooker, Agent,</i>	
New Haven, United cong. chhs. mon. con. 55; Yale coll. do. 34,31; 3d chh. do. 4,25; Mrs. Martin and daughter, 12; E. R. 50;	155 56
<i>New Haven co. Ct. Western Conso.</i>	
A. Townsend, Jr. Tr.	
Middlebury, E. Hine,	10 00
New Haven, Church-st. chh. mon. con.	28 53—38 53
<i>New London and vic. Ct. Aux. So. C. Chew, Tr.</i>	
New London, A friend,	30 00
Stonington, 1st cong. chh. mon. con.	13 62—43 62
<i>New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.</i>	
(Of which fr. Central chh. T. Magoun, to constitute THATCHER MAGOUN, 3d, Medford, Ms. an Hon. Mem. 100; Rev. W. Adams, to constitute THATCHER M. ADAMS an Hon. Mem. 100; Rev. W. H. Bidwell, Brooklyn, to constitute Rev. SAMUEL WHITTELSEY an Hon. Mem. 50; Mrs. S. W. Bidwell, to constitute Rev. O. B. BIDWELL of Boston, an Hon. Mem. 50; a friend, of 2d avenue chh. to constitute Rev. SAMUEL G. WHITTELSEY an Hon. Mem. 50.)	879 85
<i>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</i>	
Foxboro', Mrs. A. Corey, to constitute Rev. DANIEL J. POORAN Hon. Mem.	50 00
North Wrentham, Mon. con.	5 22
Roxbury, Eliot chh. and so. mon. con.	17 22—72 44
<i>Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.</i>	
Enfield, Gen. benev. so.	160 00
Amherst, Officers and students of coll. 22; juv. benev. so. av. of a fair, 67;	89 00—249 00
<i>Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.</i>	
Bozrahville, Gent. and la.	25 00
Jewett City, Gent. and la. 28,63; mon. con. 16; Mrs. Morgan, 4;	48 63
Norwich, 2d so. mon. con.	57 65—131 28
<i>Old Colony, Ms. Aux. So. H. Coggeshall, Tr.</i>	
Wareham, Gent. 27,26; la. 29,99; mon. con. 12,60;	69 85
<i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Augusta, A rev. pen.	10 00
Eaton, 1st cong. chh. 11; Miss J. Stebbins, 5;	16 00
Hamilton, 2d cong. chh.	5 00
Kirkland, do.	3 00
Madison, Cong. chh. mon. con. 15; fem. cent so. 26,45; W. Wilton, 5;	46 45
Utica, Presb. chh. la.	5 00
Volney, Cong. chh. coll.	18 63
Watertown, Mrs. A. Bean,	3 00
Westmoreland, 1st cong. chh.	16 00
Whitesboro', Presb. cong. 67,75; fem. miss. so. 40;	107 75—230 85
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>	
Coll. at ann. meeting,	25 00
Abington, 1st par. gent. 33,60; mon. con. 5,34;	38 94
North Bridgewater, 8; I. Kingman, 15; D. Kingman, 15; E. Kingman, Jr. 15;	53 00
Quincy, Evan. so. mon. con. 8,50; la. 10;	18 50
Weymouth and Braintree, Union so. gent.	5 00
	140 44
Ded. am't paid by aux. so. for printing,	30 00—110 44
<i>Penobscot co. Me. Aux. So. E. F. Duren, Tr.</i>	
Bangor, Hammond-st. cong. chh. mon. con.	12 00
<i>Pilgrim Association, Ms.</i>	
Duxbury, 3. E. S.	25 00
Kingston, Mon. con.	2 66
North Marshfield, Mon. con. 9;	
Rev. D. D. Tappan, 6;	15 00—42 66
<i>Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.</i>	
Deerfield, Cong. chh. and so.	27 46
Portsmouth, Juv. miss. so. for Harriet Putnam, Ceylon,	20 00—47 46
<i>Strafford co. N. H. Aux. So. E. J. Lane, Tr.</i>	16 07
<i>Sullivan co. N. H. Aux. So. N. Whittlesey, Tr.</i>	
Lempster, Mon. con.	14 20
<i>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</i>	
Taunton, Mrs. E. A. Atwood, for Diana Isaham, Ceylon,	20 00
<i>Tolland co. Ct. Aux. So. J. R. Flynt, Tr.</i>	
North Mansfield, Mrs. B. L.	1 02
Vernon, Miss Emeline Olcott, dec'd,	30 00—31 02
<i>Union Confer. of chhs. Me. S. Andrews, Tr.</i>	
Lovell, Cong. chh. mon. con.	6 23
<i>Valley of the Mississippi, Aux. So. G. L. Weed, Tr.</i>	
Western Reserve aux. so. By Rev. H. Coe, Agent,	
Ashtabula co. Austinburg, M. Lewis, 3; I. M. Case, 2; Monroe, 3; Cuyahoga co. Cleveland, Three la. 2,50; Euclid, Mon. con. 11,44; contrib. 5,75; Geauga co. Kirtland, 1; Rev. T. Coe, 10; A. C. Russell, 10; Painesville, 22,25; Huron co. Rev. F. Childs, 11; Lorain co. Huntington, 2,25; Lucas co. Maumee City, 100; Portage co. Charlestown, 5,12; L. Norton, 10; J. Newton, 10; Freedom, 1,32; Ravenna, 6; Nelson, 3; Summit co. Bath, 5; Hudson, Wes. res. coll. mon. con. 5,69; Peninsula, Friends, 8,50; Richfield, 8,50; Mrs. L. H. 11; Twinsburg, 2d chh. 9; Trumbull co. Gustavus, 2,50; la. 5,50; Wood co. Plain, 1; Rev. I. B. 3; ded. dis. 14,67;	264 65
<i>Windham co. Vt. Aux. So. Rev. C. Kidder, Tr.</i>	
Grafton co. D. Wright,	10 00

Windham co. North, Ct. Aux. So. J. Williams, Tr.  
W. a fem. friend, 20 00  
York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.  
Saco, 1st par. chh. and so. 50 00

Total from the above sources, \$8,443 22

## VARIOUS COLLECTIONS AND DONATIONS.

A friend, A sunday off'g, 3 25  
Abington, Pa. Juv. miss. so. for Oregon miss. 5 00  
Albany, N. Y. 4th presb. chh. 100 00  
Andover, Ms. S. par. mon. con. 68 18  
Ballston Spa, N. Y. Presb. chh. mon. con. 30 00  
Bangor, N. Y. Rev. B. Burnap, 1 50  
Belfast, Me. Mon. con. 21 36  
Bennington, Vt. 1st cong. chh. and so.  
mon. con. 10 00  
Bethel, Me. Benev. so. 12 00  
Binghamton, N. Y. Cong. chh. mon. con. 43 00  
Brooks, Me. Mon. con. 3 50  
Bucksport, Me. Mon. con. 35; a fem. 1; 36 00  
Castine, Me. La. asso. 36 21  
Charlestown, Ms. Winthrop chh. and so. 906 44  
Chatham Village, N. J. La. of cong. for  
Asa Lyman Ceylon, 20 00  
Connecticut Farms, N. J. Presb. chh. 2 00  
Dalton, N. H. Mon. con. 7 00  
Danville, Me. Mrs. H. W. Adams, dec'd, 20 01  
Delaware Presbytery, N. Y. 10 10  
Dundaff, Pa. Presb. chh. 6 50  
Florida, N. Y. Presb. chh. 21 40  
Fort Covington, N. Y. Mon. con. 25; sub.  
23; la. miss. so. 15; C. Marsh, 37; which  
constitutes CHARLES MARSH an Hon.  
Mem. 100 00  
Fredericktown, Md. Presb. chh. la. asso. 40 00  
Gettysburgh, Pa. Miss. so. of Union sub. sch. 10 00  
Kingsboro', N. Y., S. G. Hildreth, 10; A.  
Judson, 10; Mrs. L. C. S. indiv. 16; 41 00  
Kingston, R. I. Mon. con. 3; Miss S.  
Thurston, for Africa, 5; 8 00  
Knoxville, Ten. 2d presb. chh. 108 00  
Lexington, N. Y. Presb. chh. mon. con. 8;  
four indiv. 52; 60 00  
Lexington, Va. Rev. G. D. Armstrong, 20;  
J. Compton, 5; 25 00  
Marshall, Mich. 1st presb. so. and cong. chh. 45 50  
Masonville, N. Y. 4 00  
Methuen, Ms. Gent. asso. 62,75; la. asso.  
71,03; mon. con. 17,30; 150 98  
Michigan City, Ind. 1st presb. chh. mon. con. 7 19  
Montreal, L. C. United secess. chh. 21 00  
Montrose, Pa. Presb. chh. mon. con. 16 00  
Neckamony, Pa. Presb. chh. 16 81  
New Brunswick, N. J. 1st presb. chh. H.  
Leet, 25 00  
New Jersey, Four chil. for miss. to Syria, 1 00  
New York City, Mrs. Alanson Jermain,  
dec'd, for tracts in Siam, 5; F. E. S. 5; 10 00  
New Windsor, N. Y. Presb. chh. mon. con. 8 14  
North Chelmsford, Ms. Cong. chh. and so. 50 00  
Onondaga Hollow, N. Y. Presb. chh. mon.  
con. 17 77  
Oxford, Me. Mon. con. 4 50  
Pennsylvania, A friend, 50; less dis. 1,75; 48 25  
Petersburg, Va. Rev. A. J. Leavenworth, 5 00  
Petersburg, Ill. 5 00  
Philadelphia, Pa. 1st Ger. Ref. chh. 50;  
Mrs. L. 1; 51 00  
Prairieville, W. T. Mon. con. 5 50  
Princeton, N. J. Fem. miss. so. for Catalina  
Wilson and Phebe Maclean, Ceylon, 5 00  
Quincy, Ill. L. Kingman, 15 00  
Savannah, Ga. Male and fem. miss. so. of  
Ind. presb. chh. (of which fr. J. Stod-  
dard, to constitute Miss ISABELLA STOD-  
DARD of Dawfuskie, Mrs. SARAH T.  
SMITH and Mrs. FRANCES E. STODDARD  
of Middlebury, Vt. Hon. Mem. 300; Mrs.  
Berrien, Mrs. Lamar, la. in Ga. Mrs.  
Cleland and fem. pray. meeting, for a  
hea. child, Eliza Hunter, Anna Cazenove,  
Martha Cleland and Jane Bayard, Cape  
Palmas, ea. 15; 602,16; ded. loss on rem.  
11,80; 590 36  
Singapore, T. Church, 50 00

Slater'sville, R. I. Mon. con. 10 00  
Smithtown, N. Y. H. M. 50  
Stockbridge, W. T. Mon. con. 1 50  
Tremont, Mich. Presb. chh. mon. con. 10 00  
Troy, N. Y. 1st presb. chh. 143 00  
Trumansburgh, N. Y. Presb. chh. 50 00  
Union City, Mich. Cong. chh. mon. con. 4 00  
Walton, N. Y. 2d cong. chh. 24,25; 1st  
do. 34; 58 25  
Washington City, D. C. 2d presb. chh. mon.  
con. 20 00  
Weld, Me. Mon. con. 10 00  
West Milford, N. J. Cong. 20 00  
Wilkesbarre, Pa. W. C. Gildersleeve, 50 00

\$11,733 91  
Ded. dona. fr. Augusta, Ga. 69; Bryan  
co. 100; Edisto Island, S. C. 46,50;  
ackn. in April and again in July, 215 50

\$11,518 41

## LEGACIES.

Litchfield, Ct. South Farms so. James Pier-  
pont, by J. W. Crossman, Ex'r, 100 00  
Madison, N. Y. Phebe Brownelle, by  
Brownelle Tompkins, Ex'r, 50 00  
Newark, N. J. Joseph Affolder, by David  
J. Hays, Ex'r, 200 00  
Northumberland, Pa. William Clyde, by I.  
Porter, Adm'r, 1,000 00  
Tallmadge, O. Albert B. Blakesley, by L.  
Norton, (prev. ack. \$195;) 6 00  
\$1,356 00

Amount of donations and legacies acknowledged in  
the preceding lists, \$12,674 41. Total from Au-  
gust 1st, to July 31st, \$233,743 04.

## DONATIONS IN CLOTHING, &amp;c.

Albany, N. Y. (via.) A barrel, for Mr.  
Hemenway Bankok.  
Annsville, N. Y., A box, fr. la. for Mr.  
Byington, Stockbridge.  
Batavia, N. Y., A box, for Seneca miss.  
Castile, N. Y. A box and tea-chest, for Mr.  
Wright, Seneca miss.  
Charlestown, Ms. A Cask, fr. fem. sem.  
miss. so. for Mrs. Jones, Ooroomiah; 31 44  
Exeter, N. Y., A box, fr. la. 60 00  
Killingworth, Ct. A box, for Mr. Coan,  
Sandw. Isl.  
Montrose, Pa. A box, for Mr. Lyons,  
Sandw. Isl.  
New Haven, Ct. A box, fr. H. E. Hodges,  
for Mr. Parker, Sandw. Isl.  
New York City, A bundle, fr. W. W.  
Chester, for Dr. King, Athens, (via.)  
a box, for Mrs. Ward, Madura; a half  
barrel, for Mr. Hume, Bombay.  
Plymouth and vic. N. H. A box, for Mr.  
Wright, Seneca, 45 00  
Potsdam, N. Y., A box, for Seneca miss.  
Rochester, N. Y. Two boxes, fr. M. Chapin,  
for Mr. Smith, Beyroot.  
Sheldon, N. Y., A box, fr. fem. miss. so.  
Springfield, Ms. Truth made Simple, 54  
copies, fr. G. Merriam.  
St. Lawrence co. N. Y. Two counterpanes,  
fr. Betsy Sykes.  
West Boylston, Ms. A box, fr. young la.  
read. and char. so. 15 00

The following articles are respectfully solicited from  
Manufacturers and others.

Printing paper, writing paper, blank-books,  
quills, slates, etc., for the missions and mission  
schools.

Shoes, hats, blankets, coverlets, sheets, pillow-  
cases, towels, shirts, socks, stockings, fullod cloth,  
flannel, domestic cotton, etc.